

# THE Nonconformist and Independent

NEW SERIES, NO. 47, VOL. I.]

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THE  
Nonconformist and Independent.  
THURSDAY, NOVEMBER 18, 1880.

THE AGGRESSIVE POWER OF CONGREGATIONALISM.

THE discussion on this subject at the recent meeting of the London Congregational Union, though effectively opened by an able paper by the Rev. H. BATCHELOR, was too brief and fragmentary to be very fruitful in practical results. That the subject should engage the earnest attention of Congregationalists at the present time is obvious for, at least, two reasons. One is, that they have lately commenced a serious effort to atone for past deficiencies in dealing with the spiritual wants of this mighty metropolis of ours: the other that next year will be celebrated the jubilee of the Congregational Union, and it is intended to celebrate it in some practical manner which will give a new impetus to Congregational activities. The diffusion of knowledge in regard to the principles and aims of the denomination will be one object; a second will be to increase the zeal, and give a new direction to the energies, of its members; and a third, the raising of a fund by means of which those energies will be sustained, and will realise certain definite objects. We believe that plans have already been matured for accomplishing the first and second of these purposes, by means of lectures and publications; but there is apparently a diversity of opinion in regard to the third. The new Church-Aid and Home Mission scheme occupies the first place in the estimation of some, and the payment of chapel debts of others. A multiform effort, to embrace the most pressing local objects, has also its advocates; while there are quarters in which something new and striking, and which will appeal to the imagination and inspire enthusiasm, is that which is desired. We, however, do not propose to deal with such points as these; but rather to indulge in some general reflections on the distinctive features, and the resources, of Congregationalism, with reference to that extension of its influence which it was agreed by all the speakers at the recent Conference should be an object of earnest desire.

There is, we think, room for considerable difference of opinion as to the aggressive possibilities—to use a phrase of Mr. BATCHELOR's—of the Congregational, as, indeed, of any other denomination. Mr. BATCHELOR himself asserts that "which sect is doing most for the world is the test of the worth and permanence of any Church"; but how is the work done by a religious body to be measured? By numbers, or by quality, or by its aims; by immediate and temporary, or by abiding results? Is there any one standard applicable to all churches, as a means of judging which is "doing most for the world"? Is it even accurate to say that "to the Church which is the most believing, the most earnest, the most abundant in good works, the most self-sacrificing, the future of England will belong"? That is an ideal which, no doubt, inspires the Romish Church, and the Anglican Church also; but is it one which any other of the several ecclesiastical bodies need, or ought, to set before themselves? A religious England all Congregational, or Baptist, or Presbyterian, or Methodist, is hardly likely to be dreamed of by the most sanguine members of the bodies bearing those designations, and is, we think, a consummation as undesirable as it is impossible. Nor does it appear to us to be a very elevated aim to figure well in denominational statistics, and to deprecate as the greatest of evils the being "outstripped" in numerical strength, and in ecclesiastical machinery, by other religious communities. The little leaven of right principle, or of a true Christian method, has enabled some sects, as well as some men, to exert an influence for good greatly in excess of their numerical power, or of their direct agency. Quality often tells in this respect more than quantity, just as a powerful essence, which is almost infinitesimal in bulk, will operate far more powerfully than an unlimited application of a weak dilution. And if we do not believe that you can estimate the effective power of a religious system by reckoning up its church buildings, or even its mission stations, still less do we believe, with one of the speakers at the Memorial Hall, that "all moral and religious questions reduce themselves, sooner or later, to money questions." With some men and some bodies, that is, no doubt, the case; but they are neither the men nor the bodies to whom we should look for the more potent influences which mould the character of a nation and permanently affect its destinies. It certainly was not money power which secured the triumphs of the early Methodism; any more than it accounts for the extension of Primitive Methodism to-day.

Large pecuniary resources may be the result of spiritual energy, and may then quench the zeal in which they originated. Therefore, however large may be the sum raised next year—and we hope it will be large—too much importance should not be attached to it as a gauge of either the piety, or the aggressive power, of Congregationalists.

There is another fact which should moderate expectation in regard to the future relative proportion of Congregationalists to other Nonconformists, and that fact is suggested by the use of the older word once commonly used to describe them. They are *Independents*; and Mr. BATCHELOR, at least, does not shut his eyes to what is a source of weakness as well as of strength. For he not only asserts that "there can be no attraction to men in Congregationalism *as such*," but he describes the disastrous results of what he calls ultra-independency, in the selfish isolation of churches, and "a total indifference to each other's welfare;" the result being in some cases destructive to the small churches. This is an evil with which Congregationalists are trying to grapple, by means of what is known as "The Church-Aid Scheme," as well as by better organisation and the promotion of fraternal feeling and co-operation. But no efforts can secure for Independency the same kind of advantages as are possessed by Connexionism. The latter has its attendant evils and dangers; but it also commonly possesses an expansive force in the shape of organisation, of coherence, of comprehensiveness of aim, and of an *esprit de corps* which Independency cannot expect to wield. Intelligent Independents recognise that fact, and think it worth sacrificing some of the advantages, or seeming advantages of Connexionism, for the sake of escaping its evils, and of enjoying what they deem the greater advantages of flexibility and freedom; or else they feel bound to follow what they regard as a Scriptural model of Church government, without regard to the inconveniences it may entail, and notwithstanding the undesirable tendencies it may create. The expression, at the late Conference, of a hope that the result would be "to inspire them all with faith in Congregationalism as an aggressive power;" the acknowledgment "that Congregationalists had not been sufficiently trained to the idea of aggressive movement;" and that there is "not the same zeal for the extension of Congregationalism as there was a short time ago," are suggestive of essential differences between the Independent and the connexional bodies, and are not to be disposed of by the statement that "Congregationalists are more in the habit of casting undeserved reflections upon themselves than the members of other churches are."

When Mr. HARRISON insisted that "they must not live to themselves, but that they must do something for the extension of pure spiritual Christianity," and then added that it was also necessary that they "should have among them some of the spirit of Methodism," he, in fact, described the problem which earnest Congregationalists have to solve. How it may be best solved is more than we can undertake to say; but it is necessary in the first instance for Congregationalists to carefully consider the conditions under which they work, the objects at which they may legitimately aim, and the modifications to which old methods of working may advantageously be subjected. The course of lectures on Church systems, the first of which has just been delivered by the Rev. J. G. ROGERS, will, no doubt, prove to be a valuable contribution to that stock of ideas which Congregationalists should collect in anticipation of their year of jubilee; and the delivery of the lectures just now is, therefore, eminently opportune.

THE BISHOP OF MANCHESTER ON  
CHURCH AFFAIRS.

UTTERANCES which are thoughtful, earnest, sincere, and fairly dispassionate, come from whatever point of the political compass they may, must be acceptable contributions towards the settlement of vexed questions awaiting solution, and it is seldom that the public deliverances of Dr. Fraser fail to vindicate their title to such consideration. The Bishop of Manchester, in the charge which he delivered to the clergy of his diocese, in commencing his third visitation, touched on many points of very living interest. His field of view is far from being a contracted one, for the population which it embraces numbers two millions, divided into 478 parishes with upwards of 750 clergymen. Of the churches now standing, 226, at an estimated outlay of £1,220,000, have been erected since 1848. The Bishop neither expects nor desires that this rate of increase shall be maintained; there are, he is of opinion, "more pressing objects to which the liberality and energies of Churchmen should be directed." The explanation of this frankly-stated opinion is to be found in certain returns which the Bishop has obtained as to the use

which is made of the churches and mission-rooms already in existence. In the deaneries of Ashton-under-Lyne and Salford, with a population numbering a quarter of a million, accommodation has been provided for upwards of 36,000 persons, 22,500 of these sittings being free and unappropriated, and yet not more than 18,425 of these are ever occupied simultaneously. A house-to-house inquiry by clergymen in three parishes in Manchester, showed that of 4,755 families, only 783 professed to attend Church of England services; 1,606 claimed to belong to different denominations of Nonconformity (including Roman Catholics). In this way, sufficiently loose and unsatisfactory at best, only 2,388 families were accounted for, the nearly equal remaining number finding their place in the class of non-attendants at any place of worship. The number who had organised or reasoned out their disbelief was found to be very small, but the proportion living in a state of religious apathy and indifference is stated to be "vast indeed." On these grounds, the Bishop suggests that an expenditure of half a million sterling, in providing annual stipends of £200 each to one hundred additional clergymen is likely to be more practically beneficial than investments in bricks and mortar. "I believe," he said, "these alienated households can be won, and they ought to be won," and, he added, "Our only guarantee for continued existence as a National Church is our ability to make our ministrations effectively reach the great uncared-for mass of the people of this land." This was the task to which he sought to direct the energies of the clergy of his diocese, rather than attempting to gain proselytes from other religious bodies—"an attempt which, in the present condition of things," said Bishop Fraser, "I should deprecate as much as anybody."

But if the Bishop has so far lost faith in mere Church Extension schemes, he is at the same time far from being unduly exultant when he considers the process by which the ranks of the clergy are at present recruited. In an age which revolts with abhorrence from all semblance of unreality in spiritual things, it is especially necessary that a spirit of earnestness should distinguish the discharge by the clergy of every function of their office. At baptisms, churchings, marriages, funerals, or at "an afternoon service for children or maid-servants *even*," the clergyman should so acquit himself that his congregation would recognise that he was "never slovenly, never hurried, never unintelligible, never impatient to get his work done to be off to some more welcome engagement." In an age which will not brook as a teacher "the prater and the smatterer," Dr. Fraser would fain raise the standard of qualification, but this "with the material that a bishop ordinarily has to deal with" appears to be impossible, and he must therefore be content to take refuge in the "hope that the rawness and immaturity of thought, and the scantiness of knowledge" too often apparent in the young candidate for the ministry, "may, under the quickening sense of responsibility and duty, be replaced by deeper and wider study, and a larger experience both of men and things." A Parliamentary arrangement, made in the supposed interest of the Establishment as to pews in one town, is denounced as "the most perfect and effectual scheme that could have been conceived for damaging the future of the Church" in that place; while the parochial system generally is charged with mischief, "limiting as it too often does men's view to the narrow horizon of their own parish, perhaps a specially favoured one, and preventing them from realising that solidarity of the interests of the Church which, if realised, would be a remedy for some of our most urgent difficulties."

Anxious as he is for the continued existence of the Establishment, the clear-sighted Bishop cannot hide from himself the fact that existing State trammels impede the adequate discharge of the spiritual functions devolving upon a Christian Church. "The first thing we need is," he declares, "more liberty." The Acts of Uniformity Amendment Act of 1872 did something, but not sufficient. "We are still tied up too closely by rubrics, and within the four corners of the Prayer-Book. The beautiful prayers of that admirable manual, the very arrangement and order of the services, are, perhaps, too scholastic to be always intelligible to uneducated minds, too stiff to suit the spiritual needs of a state of society so fitful and so versatile, so fond of easy movements, so soon weary of rigidity and conventionalism." He is not, however, very hopeful at the present time of the legislature conceding the greater liberty which he thinks so needful, for he sees that there would be peril in such concession so long as a portion of the clergy are found displaying "an anarchical temper which will recognise no law but its own will." He is not, however, inclined to vent his irritation at Churchmen's bondage on those who have secured their Christian liberty by emancipating themselves from State control on religious matters. To those who would have him treat Dissent as a deadly sin he manfully replies—"I do not profess to love Dissent, *as such*; but I have received innumerable kindnesses from Dissenters, and amid our differences, which I regret, I desire to recognise the bonds of that common Christianity which, in spite of those differences, make our hearts beat in unison, as men engaged in the same great cause. Why should I abuse them? Why should I call them hard names? Why should I not try to discern in them, as in other Christian men, whatever there is of devotion to duty, of zeal for God and for righteousness, of spiritual-mindedness and fervency? The Church of England has no monopoly of these graces, nor would desire to claim one. Remembering how Nonconformity was made—no doubt sometimes by self-will and pride and prejudice, and even by ignorance, but far, far more by the Church's own supineness, neglect, and intolerance in days long gone by, of which we have not even yet paid the full penalty—though, as I have said, I love not the thing, I cannot speak harshly of it; I will not re-

fuse to recognise and thank God for its virtues and excellences and works done for Christ wherever I see them."

From attacks by the same sacerdotal faction, the bishop has to defend the countenance which he gives to the practice of evening communion. "Paul," he remarks, with a doughty home-thrust, "certainly had no scruple about 'breaking bread' at Troas in an evening communion, and if the 'institution of Christ' were to be pressed, as it sometimes unduly is, in every particular, it would certainly point in this direction. But the practice does not seem to me to need such justifications. As long as the same deep spirit of reverence is maintained, it cannot matter at what hour this sacramental and memorial act is done. We justify ourselves on the plea that there are many of our parishioners, and those the very poorest, to whom it would be a serious difficulty, amounting in some cases almost to a hindrance, to communicate earlier in the day, and for them we provide more suitable opportunities."

For mutinous clerical officials who pose as martyrs, Dr. Fraser has no overflow of sentimentalism; and he refuses to sit in the House of Lords as a mere delegate of Convocation. "The bishops, if they represent anything represent something larger than the mere clerical interests of the Church." Whether the balance of advantage or disadvantage preponderates, from their presence there at all he is not prepared to express an opinion; but to himself personally it would cost no great pang to be relieved of duties in a place which he could seldom find time to attend, and in which he had only twice opened his lips. As to the Burials Act, he declares himself unable to regard it "either as a robbery or an unrighteousness, a desecration of our churchyards or a dishonour done to Almighty God," and he advises the clergy to give effect to the concessions in a gracious and ungrudging spirit, and tells of good fruit of such policy already reaped by some of the clergy in a reciprocity of kindly feelings between themselves and their Nonconformist neighbours. Upon the subject of burial fees, the Bishop offers some counsel to the clergy which, if universally acted upon, may save them from much future humiliation. He cannot understand why there should be any reluctance to hang up in some place accessible to the parishioners a legally-authorised scale of fees; and he significantly adds, "It concerns the character of the clergy as a body that there should be no attempt to exact fees in excess of the legal demand." A meeting of Bishops to consider the Burials Act is summoned for the 7th of December; the result of their deliberations will go far to manifest in what proportion the Episcopal Bench share in the intrepidity, wisdom, and good feeling which have characterised the public utterances of the excellent Bishop of Manchester.

The clergy are still in trouble about the Burials Act—not in respect to the clauses which clearly secure the rights of Nonconformists to the use of the national graveyards, but upon those points on which opportunity was left to them of acquiring a character for graciousness by the kindly use of a discretion which the legislature consented still to vest in them. There can be no doubt that Parliament intended the enabling clauses of the Act to apply where the corpse of a non-parishioner was accorded permission of interment, but the words affording scope for an argument on the subject, at Aberangell and Lowton, two clergymen have had the bad taste still to obtrude upon the mourners distasteful services; in the latter case, thanks to the determination shown by the Nonconformist party, the attempt ended in a *fiasco*. At Tenby, a claim is made for a monopoly of the cemetery chapel built at the public expense on ground granted by the Corporation for the use of the parish. The Duke of RICHMOND has initiated a movement for the provision of sectarian graveyards. But the point on which the clergy are at present chiefly exercised, is as to the use of the bells; if the tolling can be limited to the funerals of Churchmen, a new stigma, they hope, may thus be cast upon Nonconformity. "A Wiltshire Incumbent," writing in the *Guardian*, declares that it is "impossible" to do otherwise than refuse, because parishioners might draw the conclusion that "schism is a thing of small importance"—the same reason which was ineffectually urged for excluding "Rev." as a prefix to a Nonconformist minister's name on a tomb-stone at Owston Ferry. The Bishops are to discuss the question on the 7th inst., after which, probably, Nonconformists may have something to say on the matter. Meanwhile, we may note the interest taken in the law throughout the country, as evidenced by the circumstance that the Liberation Society's "Digest of the Provisions of the Act" has reached its nineteenth thousand. This instructive little work may still be had for a small sum, by addressing the Secretaries, 2, Sergeants'-inn, Fleet-street. "Knowledge" on this subject in many of the rural districts will be found to be "power."

The Rector of St. Vedast's still continues to pose as a martyr in Holloway Prison, under conditions which suggest to him no more terrible mental vision than that of the chambers occupied by him in his college days. A rival shrine will probably soon be set up in some other house of correction for "recalcitrant officials," the Vicar of Holy Trinity, Birmingham, the Rev. R. W. ENRAGHT, not content with refusing to obey the sentence of the Court of Arches, having since its promulgation resumed the four illegal Ritualistic practices which for some time, at the request of his diocesan, were discontinued.

Process in the nature of contempt of Court may, therefore, be anticipated at no distant date.

The Rev. J. GUINNESS ROGERS delivered on Tuesday, at the Memorial Hall, the first of the series of lectures which unitedly make up the "Congregational Lecture, 1880-1." The subject is, "Church Systems in England in the 19th Century." In his introductory discourse—of which a sketch appears in another column—the lecturer dealt with "The Age—its influence on Church Systems." On Tuesday next "The Evangelical Revival" will be touched upon; the succeeding topics will be, the Oxford movement, the Broad Church and its tendency, Ultramontanism, the Establishment and the Free Churches, Methodism, Plymouth Brethren, Congregationalism.

The ministers of Nonconformist churches in the town and county of Leicester are about to be put in possession of advantages which we should gladly see extended to their brethren throughout the country. On New Year's-day, a Minister's Library, well supplied with "works of a theological, philosophical, and scientific character, also works of general literature reflecting, as far as possible, the thought of the past and present," will be opened for their use at Wycliffe Church, College-street. The library will consist of books of reference and books for circulation, and every effort will be made to render this institution, which is entirely undenominational, a real boon to the important class for whose benefit it is provided. The credit of its establishment belongs to the Mayor of Leicester, Alderman BENNETT, who, without any trammelling conditions, placed £200 at the disposal of a committee organised to give effect to the suggestion, refusing, in a spirit of self-denial which deserves honourable recognition, to have the library named after him, lest such a course might, in time to come, prevent others from adding their contributions to its shelves. The Leicester Board of Nonconformist Ministers, in recognition of the service thus rendered by their chief magistrate, invited the Mayor, on the 9th inst., to a public breakfast, at which interesting addresses were delivered. The Rev. I. MORLEY WRIGHT, in proposing the vote of thanks, said the library would supply a need not met by any libraries accessible in that locality. He regarded this as the inauguration of a most important work—opening a channel in which might flow the gifts of laymen and of churches for the intellectual advantage of their ministers, and urged the desirability of securing an adequate annual income from the various churches, to ensure the replenishing of the library from time to time with new issues. We shall be glad to find the example thus set promptly followed in many other districts.

The report read at the annual meeting of the Baptist Missionary Society, in May, spoke hopefully of the prospects of the Congo missionaries who had reached Sanda, about two days distant from Makuta, and been received with apparent kindness. It was felt, however, that the service was still one of peril, for the report proceeded to speak of the missionaries having in humble, trustful faith "devoted their lives to the recovery and redemption of the dark and lost continent" of Africa. Recent advices make it painfully manifest that the danger thus obscurely hinted at was sufficiently real. Messrs. COMBER and HARTLAND, having been entrapped by an urgent invitation to visit the Makuta towns, were, we regret to learn, savagely attacked, and though they succeeded in escaping, both were injured, one somewhat seriously by a bullet wound. We shall await with interest later details.

The Ritualistic invasion of Guy's Hospital, which nearly twelve months since drove from that world-renowned institution some of its most experienced nurses, has now inflicted upon it a further disaster in the withdrawal of the senior physician and senior surgeon, Dr. HABERSHON and Mr. COOPER FOSTER. Dr. HABERSHON, in a letter addressed to the governors, declares that, confining his thoughts solely to the restoration of the patients, he is compelled to testify as to the "mischievous character" of the nursing arrangements introduced, and now having discharged his obligations to the senior students by completing the course of clinical lectures to which he was pledged, he feels bound to resign his appointment as physician. Mr. COOPER FOSTER records, in his valedictory letter, the conviction at which he has reluctantly arrived, that there is little prospect under present arrangements of the Hospital obtaining the benefit of "wise and enlightened government," the desire of "party triumph and personal aggrandisement," apparently dominating over "any adequate sense of the obligation and responsibility involved in a public trust." We note that the statement contained in a letter published on the 11th inst., that the new President of the Board of Governors, H. HICKS GIBBS, Esq., is also "a trustee of that pernicious Society, the English Church Union, a body pledged to introduce Romish ritual and doctrine into the Church of England," still remains unchallenged.

## Correspondence.

### THE DISENDOWMENT QUESTION.

To the Editor of the *Nonconformist and Independent*.

SIR,—I did not suppose that Mr. Rogers meant his arguments to be conclusive, except as to the friendly motives of those who wish to confiscate Church property. My comments were simply to show where these propositions appeared to me to lack force, and, lacking force, to be inadequate replies to my question.

In his second letter, Mr. Rogers again lays stress upon the vitality of the Nonconformist bodies. Far be it from me to deny that of which he must needs be the better judge, though I certainly fail to catch what he means by the "choice" they made "with their eyes open" of "trusting to the voluntary offerings of the members." He cannot mean of each generation, because Nonconformists have Endowments from past generations; even the Congregationalists would not probably decline a legacy to the Jubilee Fund for home mission work. If it is meant that they chose (that is, I suppose, since the Restoration) to accept no grants from the State, preferring to rely upon voluntary offerings, past and present, it is only fair to say that, if the Church did not trust to the same it would fare badly, so far as I know, the only help voted by Parliament to it being the building of twelve churches in Queen Anne's reign, and less than £3,000,000 voted for churches at the beginning of this century. No doubt Mr. Rogers is aware that the "voluntary offerings of the members" of the Church for church-building for many years past have been nearly £1,000,000 a-year.

But I am glad to observe how, in the same paragraph, testimony is borne (as it was by the Congregational Union) to the "spiritual activity in the Church during the last half-century." "The liberality" (Mr. Rogers says) "of its sons has been unbounded; the signs of life and earnestness on every side have been such as to cheer the hearts of all who care for the growth of godliness more than for their own sect; the capacity which the Church has shown for meeting the wants of the nation has been remarkable." So, then, it is admitted by Liberationists that the "benumbing effect" of endowments has not stifled religious zeal, and that a revival in religion, *without parallel* in history (as it was called, unless I am mistaken, by Dr. Osborn, at the Wesleyan Conference), has taken place in a Church which believes in the use of endowments. Under these circumstances, which is the stranger thing, that Churchmen should hold to their endowments, or that Liberationists, from friendly motives, should be bent on confiscating them?

With the "dicta of Mr. Keble" and the "radical vice of all Establishments" I am not now concerned, except it be to remark by the way that those anxious "to liberate the Church from State control" would make their sincerity more obvious to Churchmen, if they showed some of this anxiety when Parliament discusses measures affecting the Church, and if they did not see fresh cause of offence even when "new bishoprics spring up into existence entirely from the voluntary contributions of Churchmen." But by all means let us not stray from the question—viz.: How are Churchmen to see friendliness in the action of those who agitate for the confiscation of their endowments?

Two distinct answers Mr. Rogers now gives. First, "I am bound to agitate for Disestablishment." "Disestablishment means Disendowment." And why? Because, forsooth, "the idea of separating" them is "a vain dream" . . . "not within the range of practical politics" . . . "no sound politicians would listen," &c. Why, Sir, this is a question between earnest Christians discussing practical *duty to our neighbour*, filled with anxiety that nothing shall "weaken the spiritual force" of religion. And when I ask how, on these principles, we are to understand men, who, claiming to have the good of the Church at heart, are yet bent upon doing that which its members honestly believe will be a grievous injury to it, is the answer to be "We must do it, because we are bound to agitate for Disestablishment and 'no sound politician would have the patience to listen' to Disestablishment without Disendowment"? Surely such a reply would at once lift the question out of "the region of practical" morality! Mr. Rogers cannot, of course, mean all which is implied by this argument of political necessity.

Nor does he, for the second answer is, "If it could be shown that all the endowments were the rightful inheritance of the Church, there would be an end to all suggestions for Disendowment." In this case Disestablishment would not mean Disendowment.

Of course I cannot hope to convince Mr. Rogers that our endowments are our rightful inheritance (throughout his letters he naturally uses the Liberationist phraseology about them—"public estate," "national property," "from national funds," &c.), but he will admit that we have good authorities in the history of property for so regarding them—e.g., "Church property," says an eminent historian and Liberal, "is not 'national property,' except in the same sense in which all property is national property. It is not 'national property' in the only strict sense of those words." . . . The ecclesiastical corporations hold their property by the same right as any other holders of property. . . . The State has the same powers to deal with Church property which it has to deal with any other property, neither more nor less. . . . The endowments of the Established Church rest on exactly the same ground as the endowments of Dissenting bodies . . . the difference between these endowments and the endowments of the Church is simply this, that the endowments of the Church are much greater in extent, and the mass of them are much older in date than the endowments of Dissenting bodies."

When a historian of so much learning as Dr. E. A. Freeman pledges his reputation to such statements, I

hope Mr. Rogers will allow that it is not unnatural that Churchmen should resent Disendowment all the more, because they are honestly convinced that the endowments of the Church are their rightful inheritance.

But we go a step further, and say, supposing (for the sake of argument) that Dr. Freeman's views of the history of Church property are wrong, and Mr. Rogers' views are right, what proof of friendliness of motive is it to say that the property to be taken from the Church is "national property"? At the most it only makes the action somewhat less unfriendly, and it certainly does not show that it will not weaken our "spiritual force."

Our point is this—spiritual force largely depends upon Church agencies. Church agencies require money, loss of money means diminished Church agencies, and this means "weakening the spiritual force of Episcopalianism," a result the Congregational Union "would deeply regret."

This argument seems so obvious, that I hoped some answer, equally plain, might be given by the Liberationists to my question. I hope it is not from the blindness of prejudice, but as yet I see no way out of my perplexity.

Yours, &c.,  
A PERPLEXED PARSON.

[The above letter only reached us yesterday morning; too late, of course, to admit of any reply.—ED. N. and I.]

#### THE STRUGGLE IN FRANCE AND THE EVANGELICAL CONTINENTAL SOCIETY.

To the Editor of the Nonconformist and Independent.

SIR.—The present conflict in France between the civil power on the one hand, and the Romish Church on the other, cannot fail to bring about important results. The closing of the monasteries, or, more strictly speaking, the dissolution of the unauthorised congregations, appears, at first sight, a strange proceeding on the part of a Republican Government, and will do much to discredit it in the eyes of many. But it should be borne in mind that the measures are part of a great and much-needed policy directed towards the emancipation of nearly half the schools throughout the land, both primary and secondary, from the hands of the Ultramontane party, by whom they are used as a means of instilling into the youthful mind doctrines utterly subversive of all modern liberties. Further, the resistance offered to the Government has evidently been encouraged, if not instigated, by that party of "Moral Order," whose efforts, under the leadership of M. Buffet, were openly directed three or four years ago to the overthrow of the Republic, the return of Henri V., and the complete surrender of France to the tender mercies of Ultramontanism. It is to be regretted that acts of violence should have been necessary, but the blame attaches not so much to the Government as to those who suggested resistance to demands made in accordance with the law of the land. The game is a desperate one, but the party of "Moral Order" have never shrunk from any measures by which to attain their ends.

But to return. The mortal conflict between the State and the dominant Church must deepen the conviction already strong in many minds that Rome is the sworn foe of independent political life, and that consequently it is the duty of all true patriots to abjure its pretensions and seek for another religion.

It is certainly a fact that, while monasteries are being closed, and bishops and priests are uttering their anathemas and sentences of excommunication, the multitude are ready to listen to the claims of the Gospel. I have letters and papers before me showing how widespread is the change that has come over men's minds. In the Basses Alpes and the Vendée, in the centre of the country where Protestantism is perfectly unknown—in Burgundy and in the Northern Departments—in every direction, indeed, men seem to be waiting for the preacher of the Gospel. No part of the heathen world can offer a more splendid field for the Christian missionary.

And while the present attitude of the French people in regard to the Gospel is unparalleled in the history of their country, and, perhaps, of the world, other European lands, also, offer unusual facilities and openings for evangelistic enterprise. Belgium is at war with Rome in regard to education, and its Walloon, if not its Flemish, populations are rapidly being alienated from the Church of which, not long since, they were such devout adherents. In Spain, although the outlook is not a very cheering one, new fields are opening up. In Italy, where perfect liberty prevails, and the most intense misery is endured by an overtaxed people, whole regions, neglected by the rival English and American Protestant sects, who have all congregated in a few of the larger cities, need to be visited by bold and determined evangelists. Of other regions, such as Bohemia and the various Slav provinces of Austria, I will not speak, except to say that there, also, large opportunities for usefulness might be found, if only the necessary funds were forthcoming.

In presence of this vast field of labour—Papal Europe, comprising at least ninety millions of people, with openings for the Gospel such as are not surpassed in any part of the world, the committee of the Evangelical Continental Society are compelled to stand with folded arms. A deficit of £700 prevents them from responding to the numerous appeals coming from every quarter. Indeed, they have felt obliged to lessen to some extent the area of present operations.

An urgent appeal for help has for some time past been made through your advertising columns, and some few responses have been received. Allow me, sir, in this direct way to make one last appeal. A sum of £700 is not a large one for the Congregational churches of England to deal with. Will not some of our wealthy friends come forward and deliver us from this financial embarrassment. To many amongst us Europe is a source of wealth, to others, of health. To all it should

surely be a sphere for their missionary liberality. The idolatries of Rome, growing more numerous and more patent year by year, must kindle the righteous anger and rouse the holy zeal of Christ's true servants.

I am, Sir, yours, &c.,  
R. S. ASHTON, Secretary.  
13, Blomfield-street, London-wall, E.C.,  
November 13, 1880.

#### DISSENTERS AND THE MARRIAGE LAWS.

To the Editor of the Nonconformist and Independent.

SIR.—As the question of a change in the marriage laws is likely to be fully discussed in a conference which will elicit the opinions of representative Nonconformists, I do not propose at present to take part in the correspondence which is now occupying your columns. But I wish to set Mr. Wayman right in regard to a matter of fact.

He states that "the Liberation Society says, 'Send the registrar to the Church of England,'" whereas the society has said nothing upon the subject. Whatever I have written has been—as was stated at the time—unofficial; and while objecting to Mr. Blennerhassett's Bill—which differs from that advocated by Mr. Blake—I have not contended that the registration of marriages by Dissenting ministers is a violation of the Society's principles.

A discussion on this subject would be assisted, if some of your correspondents would describe exactly what the Scotch and the Irish systems are, and especially how those systems work.

Yours truly,  
J. CARVELL WILLIAMS.  
Serjeants' Inn, Nov. 16.

To the Editor of the Nonconformist and Independent.

SIR.—Before the appearance of Mr. Blake's letter, I had thought that quite enough had been said about the registrar's shortcomings, and I am a little glad, therefore, that some rather sharp retorts have been made by "A Registrar" in your last issue on the above subject. No doubt inconveniences have occurred, and as often from the failure of ministers as from registrars; but my experience of the supervision of Somerset House proves conclusively that no registrar could long or often neglect his duties to the extent that some correspondents would lead us to believe. I suppose no law would cure all evils or make us infallible, but the inequality of the marriage laws ought, and, I believe, can be removed; and, notwithstanding all I have read, I still adhere to the simple plan pointed out in my letter to you some months ago—viz., to entirely separate the civil from the religious ceremony of marriage, which is only to do with marriage what we did with birth registration and baptism some years ago. We know that formerly children were registered by Anglican clergymen only when they were baptized; but the law established civil registration officers in every district, and left the baptism to be performed when, where, and if persons liked. Why not do the same with marriage? It is simple, effectual, and satisfactory to all.

It is sufficiently well known that ecclesiastics are the worst of registrars, and Nonconformist ministers may be assured that Somerset House will never give their consent to placing registers in the hands of ministers of all denominations in the kingdom. Many of our brethren can have no idea of the enormous supervision and expense this would involve, to say nothing of the danger to registers, the wretched scribble of many otherwise excellent ministers, and the impossibility of controlling them because appointed simply as being ministers.

My plan is to direct parties to the civil registrar to give notice; then, after twenty-one days, to go again with the required witnesses and sign the contract. After this, as in baptism, to go to church or chapel where and when they choose; then the whole affair is conducted efficiently and with fairness and satisfaction to all parties. I know of only one real obstacle to this plan. The clergyman's fees block the way. But when Disestablishment takes place, this must be grappled with, and why not now? With some clergymen, the marriage fees are a considerable portion of their income, and with most of them sufficient to provoke opposition. But why, in the name of all that is fair, should the Anglican clergyman possess such exclusive privileges? They are received for secular work which should be performed by persons chosen not because they are ministers, but because they are qualified for that special work.

The registrar's attendance at a Dissenting chapel only has long led to disparaging reflections which we ought not to endure; but to put such immensely important work into the hands of ministers of any denomination just because they are ministers is to do what no man of business would do in any other concern of commercial importance.

If compensation be due, let it be given; but let us have a fair field and no favour. Then we may hope to lessen animosity, and foster fraternal charity among all Her Majesty's subjects equally.

I am, yours truly,  
ANOTHER REGISTRAR AND NONCONFORMIST MINISTER.

#### THE NEW TESTAMENT REVISION.—"HONOUR TO WHOM HONOUR."

To the Editor of the Nonconformist and Independent.

SIR.—Now that the work of the New Testament Revision Committee is complete and has been brought to a close by a devotional service in St. Martin's Church on Thursday last, and whilst we are in expectation of possessing the new version in home and pulpit in February next, does it not

become us as Congregationalists to turn a thought to the men who have represented us in this most useful and laborious work? Doctors Alexander and Newth surely deserve at our hands some hearty and prompt recognition of the arduous and valuable toil which, in our names, they have rendered to the universal Church of Christ.

I say "prompt," not merely because we should be unwilling to be behind the other branches of the Christian Church in acknowledging the services of our representatives, but because in the case of one of them, at all events, life has reached an extreme limit. We are too apt to discover our indebtedness to our fellows when our obligation can be paid to their memories alone.

Nor do I think that our debt will be discharged by the unanimous carrying of a resolution at some meeting of our Congregational Union. The men whom I have named have, without fee or reward, sacrificed all their spare time for a period, I believe, of no less than twelve years. There have been no fewer than 103 sessions of the committee, occupying 407 days. Dr. Newth has not, I think I am warranted in saying, been surpassed in regularity of attendance, whilst Dr. Alexander has done all that his years and his distance from Westminster could allow. Now, had the time thus devoted to the general good of the Christian Church been employed in a self-interested way, for example in writing for our periodical literature or bringing out some *magnus opus* of their own, not only would their reputation for authorship have been enhanced, but their means augmented. Doubtless they would be the first to say that their duty was its own reward, but we ought not to allow it to be the only one they will receive, and whatever testimonial may be given it will but feebly represent the sacrifice they have made.

If any say "let us see the revision before we honour the revisers," I would reply that it will be impossible on a perusal of the new version to say to whom of the committee the public is most indebted, the final rendering of each debated passage having been decided by the vote of the majority, and the number of attendances not indicating the duration thereof, nor the amount of preliminary work at home, nor the relative value of the suggestions of each member. That the work will be one of great worth, there can be no doubt, when we remember the fresh light that has been thrown on the text by the discovery of MSS. and the transitions of meaning that have taken place in our own tongue, since the days of James I. There can be as little doubt that our representatives have contributed their full share to the result achieved.

As I have never seen Dr. Alexander, and am but slightly known to Dr. Newth, I may on this very ground, and because I am but one of the rank and file of our ministry, be the better qualified to give the first expression to what I am sure will prove a very general feeling. If the suggestion I have thrown out, in the hope that competent hands will take it up, is to have a worthy fulfilment, it must be adopted, not only by the monied few, but by the grateful many.

I am Sir, yours truly,

SEPTIMUS MARCH.

Worcester, November 16, 1880.

#### THE TIENTSIN TREATY AND THE OPIUM TRAFFIC.

To the Editor of the Nonconformist and Independent.

SIR.—The feats of the Rev. Dr. Legge in dealing with evidence are rare indeed, but he has achieved yet another. He has, upon his own showing, answered a letter before he received it! His last letter bears date the 3rd inst., but your issue containing my letter, to which it replies, did not appear till the 4th. In a postscript which he dates the 6th, he says—"I hoped that the above letter of the 3rd current would reach you in time for your issue of the next day. I find in that issue, however, instead of my letter, another from Mr. Lay in reply to mine of the 26th ult. Everything adduced by him of any importance in the matter in dispute has been replied to by anticipation in the above letter."

When antedating his letter, however, making it appear as if written before the appearance of mine, he quite forgot that he had therein actually quoted my letter, which, the dates being correct, he could not possibly have seen! Was my letter, then, so hard to answer except by anticipation?

The new and laboured attempt he makes to weave a story out of the Blue-Book has not advanced his position one iota, even with the gloss added. Instead of pursuing him through his sinuosities, however, I prefer doing what it would have been a fairer and shorter course for him to adopt, namely, to extract from its pages all that passed relating to the legalisation of opium, and leave your readers to judge for themselves upon the evidence. This I have done for him, and append that evidence hereto.

Prior to the formal meetings of the deputies, the Imperial Commissioners had, on October 9, announced their arrival thus:

Being ourselves now come to Shanghai to consider the tariff and all other matters essential to the trade at the different ports, and the maintenance of peace for evermore, it will be, doubtless, proper for us to issue, without delay, for the information of the ports, a proclamation declaring that the two nations are at peace . . . thereby to ensure peace for ten thousand years between the mercantile communities of the two nations, and to establish them for evermore in the enjoyment of comfort and advantage.

Writing again on the 22nd October a letter from which Dr. Legge quotes, but omits to say that it had express and sole reference to the resident Minister clause of the treaty, about which the Commissioners cared a great deal, they have not a word to say about opium, about which they were indifferent.

The tariff was signed by them on the 8th November.

The grounds upon which Lord Elgin urged legalisation of the United States Minister's representations:—

The circumstances under which this question will come up for discussion in the conferences on the subject of the tariff which are now being held at this place are happily different, and I shall not fail to instruct the gentlemen who are acting for me on this occasion to call the attention of the officers of the Chinese Government, with whom they are negotiating, to the considerations so ably stated in your letter. I have little doubt but that it will be found that legalisation is the only available remedy for the evils which have attracted your Excellency's notice, because I am confident that even if the other difficulties to which you advert could be removed, it would be found practically impossible to suppress the traffic in an article so easily raised and transported, and the demand for which in this country is so great that when the supply, from some cause or another, has fallen short, the price has, I am informed, even within the last few years, risen occasionally to upwards of 1,000 dollars per chest, a sum exceeding, I should presume, five times the cost of production.

As regards my own part in the matter, as to which Dr. Legge now asks to be set right, if he is in error, thus, after all his positive assertions, confessing that in the A B C of the question he needs instruction, I had drawn up the Tariff, and with the concurrence of the Chinese had inserted opium at a moderate duty. My draft had been submitted to Lord Elgin, Mr. Reed, and Baron Gros. Hence, when the deputies came to opium they were asked, not whether it was intended to legalise the article—that was understood as settled—but what duty it was proposed to levy. So that my original statement, so far from being at variance with the Blue Book, is found to be in exact and complete accord with it.

Dr. Legge does not seem to be aware that the Chinese included opium in the tariff they signed with the United States Minister (who was the coercive agent in that case); and with the following passage from Mr. Reed's letter to Lord Elgin, of November 6, 1858, I think I shall have disposed of the Rev. Dr. Legge and his allegations once for all:—

I accept it [the Tariff] unreservedly on the part of the United States, and propose formally to adopt it by a Supplementary Convention, a sketch of which I now enclose to Y. E. There will in this way be left no doubt of its obligation on citizens of the United States, and it has the further advantage that it will attest in the most formal manner what, with reference to some of the changes in the import system, is important—the *willing assent of the Imperial authorities* to what is now done.

Your obedient servant,  
H. N. LAY.  
November 15, 1880.

#### EXTRACTS FROM REPORT ON THE REVISION OF THE TARIFF.

At the first meeting, on the 12th October, "the Chinese Deputies, having then expressed their desire to limit the day's proceedings to something like a detailed statement of the different questions about to be discussed, were supplied with memo. of the following."

Then follow nine heads, of which the 7th was "Legalisation of opium under duties."

"The draft tariff already submitted to Lord Elgin was handed to them."

Upon the 13th October the Deputies met again:—

"The revision of tariff, which stood at the head of the list given in the day before, of necessity involved an immediate consideration of the duties on tea and silk. The extent of a modification of these, supposing any to be found practicable, being precisely a question, decision of which it was desirable to make contingent upon the measure of charge conceded or withheld under other heads, the British deputies proposed to proceed at once to the question of legalising the trade and carriage of opium, grain, cash, &c., heretofore forbidden by law.

"After some demur, the Chinese Deputies first observing that no difficulties would be found in the way of regulating the transit dues, defining the limits of ports, or providing for the erection of beacons, &c., and requesting that the mileage fee might be reserved, consented to proceed with opium, and were accordingly called on to state what duty they proposed to place upon the drug,—an article which it had been urged the day before no laws were found to exclude, and the irregularity of the present trade in which was highly objectionable.

"The judge, whose position as Superintendent of Customs at Shanghai [this was the official who, according to the United States Minister, treated the subject of opium, when pressed by him, with indifference] during the last two years, naturally gives him a chief voice in such matters, admitted the necessity of a change.

"China still retains her objection to the use of a drug on moral grounds, but the present generation of smokers, at all events, must and will have opium. To deter the uninformed from becoming smokers, China would propose a very high duty; but as opposition was naturally to be expected from us in that case, it should be made as moderate as possible. He urged, however, that inasmuch as when the treaty was signed, opium was not an article within its cognisance [here we have the admission of the Chinese that opium was not "extorted" at Tientsin] we should not seek to regulate the duty now to be imposed upon it by the five per cent. *ad valorem* principle under Art. 28; that we should not apply to it the privilege of Art. 28, under which it would be clear of all dues in transit, exceeding 2½ per cent. *ad valorem*; nor the privilege of Art. 9 under which the foreigner, with a passport, would be at liberty to carry his own opium. It is an article brought into China for the Chinese alone, and once in China our Government should no longer recognise it as foreign property. Lastly, the duty upon it was not to be included in the tariff; it was to be the subject of a separate declaration, relieving the trade of its interdict for causes to be stated. Before they would name an amount themselves, the Chinese Deputies begged for a statement of what would be considered a reasonable duty on our side.

"They were informed that according to the data before Lord Elgin, a duty of from 15 to 20 taels a chest would be a fair rate on the *ad valorem* principle. This, they repeated, could not apply to opium, which must be treated in every way *per se*. They would have the rate now fixed, guaranteed in perpetuity, which, being objected to, they proposed that in any future revision of the tariff, the revision of the

opium duties should be special, China consenting never to raise it above 10 per cent. upon value. They repeated their objection to the carriage of the drug, inland, by foreigners; first, on the ground that the duty would be more easily evaded at the Barrier custom houses, and collisions with their establishments were probable; but, besides this, for the more important reason, that the value of the article is such as to offer great temptation to the lawless, and that the convoy of it by foreigners would expose the Chinese Government to constant risk of discussions, arising out of loss of property, and perhaps of life. At length, after naming apparently more in joke than earnest, first 60 taels, and then 40 taels a chest, they proposed 30 taels [which was the amount proposed by me when drafting the tariff, and which they had accepted, only they fancied by trying it on they might get more]. The British deputies pointed out the fact that 24 taels was the duty now levied, *sub rosa*, by the authorities at Shanghai, and that they were, therefore, justified in assuming that the Chinese Government would not have fixed upon that sum, had the trade been calculated to bear a higher. After much discussion, chiefly upon the probable increase of smuggling in the event of the imposition of too high a duty—a contingency of which the Chinese deputies expressed themselves in no apprehension—it was agreed to put down 30 taels per chest as the duty to be levied."

On the 14th and 15th October, the deputies met again.

"Tea Duties.—The Chinese preferred the continuance of the present tea duties at 2 taels, 5 mace per picul, to their reduction to 2 taels, even though we should consent to raise the duty on opium to 32 taels per chest. They would rather, indeed, admit the latter at its present fee of 24 taels per chest than give up the one-half tael on tea. On the other hand, they had been about to raise the fee on opium, legalised or not, to 34 taels, and this they had communicated to Mr. Lay some days before." [Note the admission involved in this avowal, that so far from interfering with opium, they had allowed its importation on payment of a duty fixed by themselves.]

The above extracts comprise all that passed about opium from first to last, and I leave these to speak for themselves. Your readers will judge, other evidence aside, whether they reveal any trace of coercion.

H. N. LAY.

To the Editor of the Nonconformist and Independent.

SIR,—After the Rev. Professor Legge's ample reply to Mr. H. N. Lay in your last issue, I should not need nor desire to intrude upon your space had not the latter gentleman availed himself of an error of mine to discredit the society of which I have the honour to be, secretary. Not content with exposing my inadvertence he holds it up as "a sample of the sort of evidence on which the Rev. Dr. Legge and the Rev. Mr. Turner, the secretary to the Society for the Suppression of Opium, rest their assertions." In the *Daily News* Mr. Lay used even stronger language, and involved the whole Society, from its President, the Earl of Shaftesbury, downwards, in one sweeping accusation. If I were to regard this seriously, I should demand of our accuser proof or retraction. "A sample," is it? There are scores, perhaps hundreds, of quotations in our publications; if Mr. Lay thinks that they are untrustworthy, it is within his power to examine them. But Mr. Lay knows Dr. Legge and myself, and I should as soon expect him to accuse us of picking pockets as of garbling quotations. Let me explain the present misunderstanding—I wrote a letter containing two arguments. First: That, in the legalisation of the opium trade, the Chinese were acting under compulsion. This I proved by the evidence of Sir Thomas Wade and Sir Rutherford Alcock. Second: That "Mr. Lay's apparently conflicting evidence can be easily harmonised with this." In support of this I said:—

*Let me refer him* (Mr. Lay) particularly to the letter of the United States Minister to Lord Elgin (page 393) in which the silent acquiescence of the Chinese officials is explained by "their fear even to talk on a subject which they thought had once involved them in war, and which might, so they reasoned, give them trouble again." Mr. Lay should have known the polite reserve of the Chinese too well to mistake it for cordial acquiescence."

This was an appeal to Mr. Lay personally, and I addressed him as one who, no doubt, would possess and refer to the document quoted; so that any intentional misrepresentation is out of the question. To have avoided all possibility of being misunderstood, I should have said more, but what I did say was perfectly correct. Only I see that, writing hastily, I have allowed my two arguments to overlap each other, instead of keeping them clearly distinct. Hence it was not an unnatural mistake to suppose that I was adducing Mr. Reed, the U.S. Minister, as evidence on the general question.

Having acknowledged my error, I must now turn the tables on my accuser. I cannot comprehend how Mr. Lay, having that document before him, could be blind to the fact that Mr. Reed's letter settles the question against him once and for all. My inexactitude in allowing the two arguments of my letter to get mixed, is excusable, as probably it is accounted for by this fact. I quoted three lines. Mr. Lay produces the paragraph out of which they are taken to modify the impression produced by those lines. But now read the letter as a whole, and no doubt will be left on the mind of any unprejudiced person, that the Chinese were kept silent by fear. The letter is far too long to be reprinted here, but it states plainly—(1) That if Lord Elgin wants the opium trade legalised *he must do it himself*; (2) That Lord Elgin had (of course, to pave the way for this) induced the United States Minister to strike out from the American treaty with China, "the express prohibition of opium." This alone makes the case plain, and it is plainer still when it appears that Mr. Reed's letter was the result of previous consultation with Lord Elgin and his subordinates. The opium trade was to be legalised. The Chinese would not move. Lord Elgin shrank from the business. So Mr. Reed is got to start the matter, and he starts it by telling his lordship that the thing can only be done by his influence. And Lord Elgin's influence was simply, as Sir T. Wade and Sir R.

Alcock have acknowledged, the influence of our military power. But now comes the conclusive argument from Mr. Reed. He thought the opium smuggling a scandal which must be stopped, and mark how he writes to the Earl on the subject:—

But two courses are open for us to suggest and sustain—that of urging upon the Chinese authorities the active and thorough suppression of the trade by seizure and confiscation, with assurances that no assistance, direct or indirect, shall be given to parties, English or American, seeking to evade or resist the process; adding to this what, if your Excellency agrees with me as to the expediency of measures of repression, I am sure will be consonant with your personal conviction of what is right—the assurance of the disposition of your Government to put a stop to the growth and export of opium from India. I may be permitted to suggest that perhaps no more propitious moment for so decisive and philanthropic a measure could be found than now, when the privileges of the East India Company, and what may be termed its active responsibilities, including the receipt and administration of the opium revenue, are about to be transferred to the Crown. I am confident my Government would do ready justice to the high motives which would lead to such a course, and rejoice at the result.

The sentence italicised by me is the key to the whole case. Mr. Reed says in effect, Let India abandon the opium revenue; that would be the right and noble way to get rid of the scandal; but if you will not give up the profits then make the Chinese legalise the trade. How Mr. Lay, knowing the case as he does, can fail to see that Mr. Reed's letter completely upsets his theory, I cannot comprehend. It does not appear to be a characteristic of British statesmen and officials that they easily recognise when they are in the wrong. Sir Bartle Frere and Lord Chelmsford assure us that everything was done for the best in South Africa. The Marquis of Salisbury and Lord Lytton are equally confident that their policy in Afghanistan was just and wise. Doubtless, if Lords Palmerston and Elgin were with us they would display a like self-confidence in defence of their Chinese policy. They have passed away; but their subordinates, Messrs. Lay and Olliphant, throw down the gauntlet on their behalf. It does not much matter. The opium war is now universally condemned; the "Arrow" war has probably hardly a living apologist, except the men who made it; and the whole opium policy of this country, from first to last, including this legalisation of the trade, is rapidly approaching the same universal condemnation. I have the pleasure of assuring Mr. Lay that his most strenuous efforts will not avert the certain result.

Yours faithfully,

F. STORRS TURNER, Secretary.  
8, Buckingham-street, Strand, London, W.C.  
Nov. 13, 1880.

\* \* We think this controversy should now close, enough having been said on both sides.

#### MINISTERIAL TRAINING.

To the Editor of the Nonconformist and Independent.

SIR,—I read the paper of the Rev. S. B. Handley which appeared in your issue of October 28th, and also the letter from "Amicus" in last week's issue which contains the following quotation from Mr. Handley's paper:—"Of the 2,522 men at present in the Congregational ministry of England and Wales, no less than 762 have not had the advantage of any ministerial training whatever." I have not in possession Mr. Handley's paper; but I think he spoke of those men who have not been to college as uneducated. Doubtless some of them are uneducated; but is that true of all? When the editor of the *Baptist Hand Book* wished Mr. Spurgeon to inform him where he had been educated, his reply was, "Nominally in various schools in Newmarket; in reality in various summer rambles about the country and elsewhere." And I believe that for the work which Mr. Spurgeon has been engaged in for twenty-five years, such a training as he had is preferable to a college education. Indeed, the latter would, to some extent, have unfitted him for taking and holding his position at the Tabernacle.

It may be said that Mr. Spurgeon is an exception to the general rule in reference to ministerial training. I believe that there are many such exceptions. We should not so frequently be asking about men, "What college have they been to?" as, "Are they educated and fitted for their work?" It is true that some of the men who have not been to a college are uneducated and ought not to be in the ministry; but who has not known men who, on leaving college and for years afterwards, were neither able to preach nor do any other work in the universe? The Methodists expect a man to give proofs that he is fitted for his work before his name is added to the list of accredited ministers, but some of their best men have been trained for their work elsewhere than in college. The Methodist denominations have a larger proportion of ministers who have not been trained in college than we have. I believe the same is true of the Baptists, yet those denominations are growing faster than ourselves. Candidates for the ministry among the Methodists must go on probation three or four years whether they have been to college or not. We think the practice a wise one.

It is a cause for much regret that numbers of men from colleges and elsewhere find their way into the pulpit who have little fitness for the place or the work to be done there. Such men ought to be advised to do anything rather than stay in the ministry. We have well-educated men in our churches who could preach with power though they had no experience of college life should they not be encouraged to engage in the work?

With reference to the "Ministerial List" in the Year-Book, allow me to say one word. To return the names of all those 762 black as to training is unjust to some of them and to the denomination, which is thus lowered without cause in the esteem of the general public.

Pardon a reference to my own case. When a boy I went over six years to a day-school. Then I was taken away to assist my father on the farm, but I commenced to attend a night-school, where I paid my way with my "pocket-money," other boys whom I knew spending theirs for tobacco and strong drink. I learned to read the Greek Testament while working for my father. At the age of eighteen I began to preach in the villages and hamlets of our neighbourhood. At the age of twenty-three I went to live with a

minister, for whom I preached every week, and under whose direction and care I pursued my studies for three years. I was then invited to the pastorate of a Congregational church whose place of worship was nearly empty, the people having been driven away by an "educated gentleman from college." By God's blessing the chapel, which is said to seat 600, was soon filled, and remained full during my stay in the place, a period of nearly seven years. Now, Sir, in those days the *Year-Book* said that I was educated in "private"; the present *Year-Book* and Mr. Handley say that I am uneducated.

A MINISTER.

Yours, &c.,  
London, Nov. 15th.

To the Editor of the *Nonconformist and Independent*.

Sir,—In your last week's issue there appeared a letter from a gentleman who signed himself "Amicus," in which exception was taken to my statement: "Of the 2,572 men at present in the Congregational ministry of England and Wales, no less than 762 (570 in England, and 192 in Wales) have not had the advantage of any ministerial training whatever." Says "Amicus": "Mr. Handley takes his figures from the *Year-book*, and bases his conclusion, I presume, on the blanks opposite the names of those who have not been educated in colleges and institutions set apart for ministerial training, and recognised as such by the churches." The inference contained in this sentence is indeed a case of clear, though very pardonable, presumption. If my friendly critic had kindly taken the trouble to examine the *Year-book*, he would have discovered that in the 762 ministers, none are included who have supplied the editor of the *Year-book* with the name of any place or institution whatever, in which they were trained for the ministry. On the contrary, I credit with ministerial training all who claim to have received it anyhow. Of those who make this claim, a few hail from such interrogative places as Barnet, Pickering, Weston-super-Mare, Turvey, Fairfield, Birmingham, Neuaddlwyd, Billericay, Narberth, and Alleghany; still, my estimate of those who have been regularly educated for the ministry includes these equally with the rest. It is curious, moreover, to note that of some of those who have come into our ranks without the stamp of any mint, it would appear that no information, whether as to the time or place of their ministerial origin has been properly supplied; in point of fact, as far as the editor of the *Year-book* can testify, they came to us nobody knows when, nobody knows whence, nobody knows how.

I for one should indeed be glad and thankful if the 762 could be considerably reduced in number, and I sincerely hope that those of them (if any such there be) who can justly claim to have received specific training for the Christian ministry will at once apprise the secretaries of their respective County Unions of the facts, so that the apparent injustice which has been done them may not be repeated in the *Congregational Year-Book* for 1881.

Thanking my critic for challenging attention to my statement, and assuring him that it was not—intentionally, at least—either "gratuitous" or "uncharitable,"

I am, yours faithfully,

Stafford, November 16th, 1880. S. B. HANDLEY.

#### THE GROWTH OF SCEPTICISM AND DEFECTIVE PREACHING.

To the Editor of the *Nonconformist and Independent*.

Sir,—In my last letter I referred at some length to what appear to me serious defects in the preaching of the day. Allow me to indicate to some extent the remedy.

How can our-preaching be rendered less superficial and more deeply and widely powerful for good? The answer naturally is, By getting the right sort of men, by making all our preachers, and not one or two here and there, able ministers of the New Testament. Here is the difficulty. Such men are born, not made. We cannot call them into existence at pleasure; but can we do nothing to foster their growth? For one thing, we can get rid of the notion that the Gospel is the same thing whoever preaches it. God uses weak instruments at times; but this is the exception; we must be guided by the rule. And experience and reason alike testify that the instrument is not less important, as to practical results, than the message. Inspiration was not only necessary to communicate to the prophet the Divine Word, but to qualify him rightly to deliver it. This, indeed, was the highest form of inspiration. And so to-day we need not only "the truth of the Gospel," but, if that truth is to be effectual, the prophet's fire and the prophet's love, that shall carry it with Divine power and unction to the heart. And when we are thus convinced of the importance of the instrument we shall pray more earnestly for men of the right stamp, and shall use all proper means to find them. And can we suppose that if we do this—if we for ever forswear the falsehood of separating the messenger from the message—God will not hear our prayer, and the right men be forthcoming? Ought the names of Wesley and Whitfield, of Sherman, Raffles, James, Jay, Binney, and others in other communions to stand out so conspicuously in the annals of the Church? Do not our younger ministers and students follow in their footsteps? Ought not all the Lord's servants to be prophets?

Far be it from me to overlook or under-estimate the work the churches are doing, but can we point to any spiritual results at all corresponding to the impressions produced by these great preachers of the past? I have listened to Mr. Sherman when there was not a dry eye in the place. Excepting Mr. Spurgeon and Thomas Jones perhaps there is hardly a man living who could produce an equally deep impression. And surely no one will venture to say that these impressions were transient, and left no permanent results! It is, I think, to the pulpit, filled by preachers of this stamp, and not, as some say, simply or chiefly to the lecture-room, that we must look for the widest spread of Christianity and the decrease of infidelity amongst us.

I am, Sir, yours faithfully,

North Kensington, Nov. 6. CHARLES FORD.

To the Editor of the *Nonconformist and Independent*.

Sir,—I have carefully read the letter written by Charles Ford, of North Kensington. It is worth study, for it deals with the secret of much ministerial failure. As ministers, we are not simple enough, not true enough, not courageous enough—and is it surprising? It is, if we think of the rich resources on the spiritual side. With such a Master, who is always asking, "What wilt thou that I shall do unto thee?" it is surprising that so many of us should be found lacking when weighed in the balance of public opinion. But if the ministerial position is studied from its human side, all

surprise vanishes. The constant demand, the unreasonable demand made on a minister's time, the sermons which are expected of him, which must be comprehensive in their conception, devout in their spirit, and vigorous in their delivery; the classes over which he must preside; the visits, social and pastoral, which he must make, explain his occasional or frequent uneasiness to pulpits responsibility. On Sunday morning the minister is often as weary as the man of business—for the week-business of the one is as exhausting as that of the other.

But, Sir, without wishing to anticipate Mr. Ford's second letter, I would suggest that one cause of the indirectness of which he complains is to be found in the unwillingness of those who listen to our preaching to talk frankly with us about their difficulties, mental and commercial. The physician depends on the confidence of his patient. What is told him guides his prescription; but the spiritual physician has no such assistance. He may not ask questions—the inquisitive minister is always unwelcome. In my own district, I come in contact with men engaged all the week in delicate business negotiations, and in conducting large commercial concerns in the neighbouring city; but I can never get them to talk with me about their business trials and difficulties and temptations. There is the greatest reticence in all matters likely to suggest methods of pulpit ministration. Hence it is that so much Sunday preaching is disconnected from every-day life. Mr. Ford says: "It is useless to expect to see our churches full of the classes we most desire to reach, unless we offer them better fare, and meet them in a different spirit." I am persuaded Mr. Ford does not wish to wound, but his words will doubtless wound the hearts of many who are striving to provide the best possible fare for their people. The difficulty is in the multiplicity of tastes which our age has developed. The popular taste is sensation; the sceptical taste is logic; the Christian taste is quiet exposition of Holy Scripture. Now, these tastes are so varied that in ministering to the one the others are neglected. What is the earnest minister to do? Is he to cater for the public taste—or is he to be an expositor of the Word? Mr. Ford says, "If preachers appealed more like our dramatists and song makers, to the common incidents of life and the universal experiences of mankind, instead of traditionally chaining themselves to the Bible narratives, our places of worship might soon be almost as crowded as our theatres and music halls." I may be wrong, but my impression is that if we were more strongly chained to the Bible narratives, there would be more beauty, more variety, more pathos in our preaching. I am often, Sir, "A Perplexed Parson;" instead of carrying music in my heart, I carry anxiety, so weighted is this calling with responsibility, but I have one thought which I carefully cherish, because it cheers me. My work helps me to know myself, and so leads me to know Him better, who is the weak man's strength and shield. There is much force in the words of Thomas Carlyle: "Our works are the mirror within which the Spirit first sees its natural lineaments. Know thyself is an impossible precept till it be translated into this partially possible one—know what thou canst work at."

Our work may be regarded by men as success or failure, it really matters little; for if it be unfruitful in the way Mr. Ford wishes, it will be fruitful in another way. It cannot be wasted—

If it enrich not the heart of another, its waters returning Back to their spring, like the rain, shall fill it full of refreshment.

That which the fountain sends forth, returns again to the fountain.

Wishing your paper increased success in the new year,

I am, yours, respectfully,

November 15, 1880. J. W.

#### CONGREGATIONALISM IN IRELAND.

To the Editor of the *Nonconformist and Independent*.

Sir,—Allow me to draw the attention of those friends who passed it over carelessly, to the letter on "Congregationalism in Ireland" by Mr. Whitmee in your issue of 4th inst. Ireland just now so largely occupies our minds, and changes there in many ways are so near us in the future, although to many Englishmen any discussion or thought of Ireland is today distasteful because of the excesses and seditions of agitators in my unfortunate country, that I feel it incumbent on me to ask, especially now, the generous interest and aid of all Congregationalists for the work there.

I have recently been over a large part of Ireland and can heartily endorse Mr. Whitmee's words, "We have a mission to fulfil. I believe it is an important mission. I have much more hope—not to say confidence—now than when I first came to Dublin. Ireland was probably never so well prepared for our work as at the present time. We must take our share in the evangelisation of the country." The progress made during the last year and a half in York-street, Dublin, since Mr. Whitmee became pastor of the church, is most encouraging, and with the careful and wise thought he is bringing to bear in the "Union" in Ireland as secretary, and possessing as he does the confidence and esteem of his brethren, I came to the conclusion, after many enquiries as to our various churches in Ireland, that more prosperous and happy times are in store for us there as a denomination.

But material help is needed from England. So many of the Irish churches are poor, and I am glad to know that the whole matter of our future action in Ireland is under consideration of a special committee of the Congregational Union of England. I am hopeful that their report will not only strengthen and encourage our churches and pastors in Ireland, but awaken in England a more personal interest and concern in the work throughout the sister country, and I am confident of larger blessings therefrom in the future as we give it more prayerful thought and practical aid.

I am, yours very truly, S. FIGGIS.

The Lawn, 105, Tulse-hill, S.W., November 13th, 1880.

#### OPEN-AIR PREACHING.

To the Editor of the *Nonconformist and Independent*.

Sir,—The reference to the above subject in a letter from the secretary to the "Open Air Mission" in your last issue seems to suggest that the occasion referred to was one when he himself had a golden opportunity of introducing the subject which he so much regrets was not referred to. The Assembly, I am sure, would have given him a patient hearing, being introduced by the Secretary of the London Congregational Union, and it would doubtless have elicited an expression of opinion that would have been useful; for it is an important part of Christian work, and the mode of con-

ducting it, as to men and methods, is a question open, and worthy of consideration.

Yours truly,

S. H.

#### DR. RALEIGH MEMORIAL WINDOW.

To the Editor of the *Nonconformist and Independent*.

Sir,—In your report of the above I find I am alluded to as a "Munich student." Permit me to state that I am an English artist, my only connection with Munich being, formerly, as manager of stained glass works in that city; also my name is incorrectly given.

Trusting you will find space to correct these points, I have the honour to be, Sir, faithfully yours, ION PACE.  
2, Duke-street, Adelphi, London, W.C.

#### THE IRISH PROBLEM.

To the Editor of the *Nonconformist and Independent*.

Sir,—Though for more than twenty years a subscriber to the *Nonconformist*, I have only two or three times addressed the editor, and now incline to do so on glancing over your current leader on Irish land tenure reform. I remember something of the Irish Coercion Bill of the first Reformed Parliament (about 1834) and the Encumbered Estates (Ireland) Act of some twenty years later; and now in 1880 we are discussing Ulster custom, tenant's share of holding, and sundry other complications; and the difficulties seem greater and more hopeless than ever, and I fear the plans you name are only like patch-work, and not likely to effect a cure. An ignorant, prejudiced, impudent farmer is not likely to become an owner of an unencumbered freehold estate, however small. Do away with his ignorance and prejudice; let him be industrious; he may save and buy landsomewhere, or, if he likes, invest his savings in some other way, perhaps in a twenty-one years' lease fairly drawn, where he may recoup himself and only require arbitration at the close to decide that his land is or is not better or worse than he found it.

Laws for easy security of title and ready transfer of land are needed in the whole United Kingdom. Until our farmers are educated I have little hope of their elevation. Let landlord and tenant depend as little as possible on each other's sense of justice; let the laws give them ready justice when needed, and things might be better.

November 12, 1880.

C. S. WILSON.

#### Literature.

##### THE SACRED CITY OF MOROCCO.\*

ONE could hardly have supposed that within a few days' journey of England there should be one of the most remarkable cities in the world, found to be easily accessible, yet which no Englishman, and only one white man, had ever visited. That city is the city of Wazan, in Morocco, not so very far from Gibraltar or from Tangier—a city to which pilgrimages are made by devout Mohammedans from all parts of the world, and which is second only to Mecca in their esteem. Mr. Watson may be said to have discovered this peculiar city, and he has written a most graphic and interesting description of his discovery, which has every charm that belongs to freshness and novelty. The historical chapter, which precedes the account of the author's adventures, is not in Mr. Watson's best style. We will only say of it, that it gives a moderately concise account of Morocco, and tells how the sacred Cherif of Wazan is descended from Mohammed's nephew and daughter. One of this family, of great reputation for sanctity, made a city of Wazan in the seventeenth century. Of the position of the family, Mr. Watson says: "The Emperor of Morocco is the head of the Church in that land, but upon coming to the throne he seeks the ratification and the blessing of the great Cherif. There is thus a spiritual power co-existent with the Emperor's own, which is in many respects as great as is his own in his own land, but which is also acknowledged throughout Mohammedan Africa, and is known and looked up to by Mohammedans in most parts of the world where they are found." The present head of the family, who is married to an English lady, resides at Tangier. His second son holds authority in the sacred city.

Our author gives us an attractive picture of Tangier, its markets, its hotels, its people, Jews and Mohammedans, and above all of the Cherif and his wife, the Cherifa, to whom he had an introduction. He says—

As you rise up the western bank you come to the remains of a Roman aqueduct, and then the ride is one of great beauty. There are many villas dotted over the mountain, and their number is being constantly increased; but each is surrounded by extensive grounds, and the whole hill-side has the effect of a rich garden. Myrtles, palms, arbutus, fig trees, olives, orange, lemon and pomegranate trees laden with fruit, grow everywhere in the richest profusion. The road winds along narrow lanes at times quite darkened with the luxuriant growth over-head, bright with the brilliant berries of arbutus and the fast ripening oranges, and fragrant with the scent of roses and wodbine. When we at length reached the Cherif's domains we had to descend a short, steep lane, and found ourselves in a sort of yard, where we were greeted by a whole pack of yelping curs, something between collies and jackals. Several Arabs and Ethiopians were lying about, and donkeys (both Spanish and Barbary) mules, and ponies stood in lines tethered together by the fore-feet. I handed my letter to one of the Arabs, who informed me that the Cherif was not at home. I desired him to give it to the Cherifa, and he went away into the

\* A Visit to Wazan, the Sacred City of Morocco. By Robert Spence Watson. Macmillan.

house, leaving me to look about me for twenty minutes, when he returned with a fine little boy, six years old, who said to me in good infantile English, "Mamma say you come with me into the garden." I took his hand, and he led me away to a charming garden, where I found the Cherifa and her companions. There was something reassuring in a kindly greeting from an English lady, and I was at once made to feel at home. The Cherif, she said, was in the city; he had spoken about my going to Wazan, but she did not yet know whether he would encourage it.

She showed me her two fine boys, four and six years old, with warrantable pride. The younger is the sturdier of the two, but the elder already speaks English, French, Spanish, and Arabic, as a child speaks, of course, but in each case with understanding and good pronunciation. I was sufficiently surprised to find myself walking about and talking without restraint with the Cherifa, just as though we had been in our native land, and felt a little uneasy as to what might happen if the Cherif were to return and find me there. Just as I was about to take leave I heard the trampling of horses, and the Grand Cherif himself rode up on a fine cream-coloured white-faced barb. He was accompanied by two attendants, also on horseback. He at once dismounted and came slowly to us. It was a fine scene. A stately, very portly, very dark man of fifty years, with an altogether typical face—firm, fixed, and impassive—a man whose anger would be terrible and without remorse; but of evident power and quiet dignity; this man silently and calmly coming along to where I was standing, a palpable trespasser and interloper. He was richly but plainly dressed, wearing the red and blue jellabah, but European waistcoat and trousers. I had plenty of time to observe him, for he came slowly, and I wondered whether behind that immovable face lay the command which story-tellers would assuredly have put there, "Sew this dog of a Christian in a sack, and cast him into the depths of the sea."

Mr. Watson obtained the necessary introduction, and with his extemporised caravan went on his novel journey. The aspects of the country through which he went are described with exceeding distinctness, its villages, its ruined cities, its strange inhabitants and their strange customs. Great curiosity was everywhere exhibited about the first white man who had ever come amongst them. In a few days Wazan was reached under a complimentary escort of soldiers sent out to meet the traveller. He was taken at once to the Cherif's palace—

The secretary, taking me by the hand, led me into fairy-land, and into the presence of the young Cherif.

A manly young fellow with a kindly open countenance, richly but simply dressed, apparently of about twenty-five years of age, came forward and shook hands with me warmly, and gave me a right hearty welcome. He led me at once to my room, filled with vases of sweet-smelling flowers; showed me the bath-room and other offices, which were admirably appointed, and whilst my things were being carried in called a slave, who brought us excellent coffee in exquisite china. My men were presented to him one by one, each kneeling and kissing his knees with much devotion. He then asked me at what hour I liked to dine, and left me to rest.

But rest was out of the question. I seemed to have got out of all plain ordinary life, and to have entered upon a new existence; to have come out "behind the looking-glass." In the words of Tom Hood's "ancient woman," I could have exclaimed—

"Well! this is Fairy work! I'll bet a farthing  
Little Prince Silver-wings has fetched me up  
And set me down in some one else's garden."

It was altogether unlike anything I had ever seen before, excepting in dreams of the Arabian Nights and in the transformation scenes of pantomimes.

Here amidst a profusion of hospitality, and in what seemed to be a land of enchantment, our fortunate traveller resided during his short stay at Wazan. His host, the place, the people, delighted him, and one need not wonder that they did. Had he been a potentate or a brother Cherif, he could not have been better treated than he was. Here is a description of the first dinner that was served to him:

By the time I had surveyed my beautiful surroundings, and bathed in pure cold water from the fountain, I was summoned to dinner. The Cherif having observed my delight in his exquisite garden, had rugs laid down between the tiny cascade and the fountain, and my table and chair placed there, so that I might dine amongst the flowers. The dinner was carried from his house in "tables," and it was certainly a new experience in gastronomy. Providence has blessed me with a catholic gullet, but, for the first few minutes, I must admit that it was severely tried. I began comfortably enough with radishes. They were followed by a couple of roast ducks cooked in true Moorish fashion, and swimming in argan oil. All the meats I had were cooked with oil or butter, and the custom amongst Moors, who pay attention to gastronomic science, is to keep the oil and butter which are to be used in cooking in sealed jars buried in the earth for long periods, sometimes for as much as two years. They have no rancid flavour, but a smell and a taste which is quite their own. I soon got used to it, and almost to like it; but the taste to the last always recalled the smell of the shampooing room of a Turkish bath.

The ducks were followed by fowls, and these by a curious mixture of mince-pie and pancake fritters. Each table was brought along the terrace and down to the garden by a jet-black slave, dressed in a black cloth jacket with gold lace, and white breeches. He handed it to the Cherif's old confidential servant, a good-natured, skilful Arab, who waited on me, and who expressed so much sorrow at the small quantity of food I got through, and so much fear that it was not to my liking, that I was compelled to eat more than I wished so as to spare his feelings. The meal finished with an excellent dessert of melon, several kinds of grapes, &c. One variety of white grape, very large and almond-shaped, was especially good. The bread which accompanied the dinner was baked in bannocks, and was capital. I had a fresh plate, knife, and fork with each course.

After dinner there was a long, and we should say on both sides an interesting conversation on the different countries of the world, on education,

books, and sporting. Whatever was to be seen in Wazan Mr. Watson saw. In one instance the Cherif appeared in a new light. He had been refused by the gaoler admission to the prison, and, as he had no order, Mr. Watson thought very rightly. But the Cherif was told of it by one of his attendants, and this followed:

During the evening Mohammed, in describing our walks through the city, mentioned that we had been unable to see the prison because the gaoler refused to allow us to enter. I noticed the Cherif call a slave and whisper to him, but I did not couple the two things together. Soon afterwards he said to me that he had punished the gaoler for his impertinence. I immediately said I hoped it was not so, because the man did not know me, and was only acting in accordance with his duty. The Cherif replied that he had made an example of him, and had ordered him to be imprisoned and to receive 400 lashes, so that all men might know that I was to be treated with as much respect as he was himself, and that I was to go wherever I pleased. I was quite distressed, and begged him urgently to forgive the man, and at length prevailed upon him to cancel the sentence or greatly to reduce it. So the unfortunate gaoler escaped with but three days' imprisonment, and a hundred blows from a stick as the reward for his over-zeal. I was relieved to find that he had not been bastinadoed, for that is a very serious affair indeed.

Of the manners and customs of this people Mr. Watson ascertained all that could be ascertained, and they are described with an interesting minuteness. But he stayed only the customary three days, although pressed in a very hospitable manner to stay at least a month.

Of course Mr. Watson's book will send many travellers to Wazan, but it is not to be expected that everyone will be treated as the first was treated. Indeed, some, and rightly so, may be treated as a nuisance; but, whatever these may say, it is evident that Mr. Watson has not over-coloured his picture, and a very delightful picture it is.

#### CHRISTMAS BOOKS.—II.

MESSRS. NELSON signalise the coming of the Christmas season very fitly by their publication of DR. THOMSON'S new volume of *The Land and the Book*, which deals with "Southern Palestine and Jerusalem." At the Christmas season the thoughts of Christian readers should readily turn to the Holy Land—

"Those holy fields,  
Over whose acres walked those blessed feet,  
Which fourteen hundred years ago were nailed  
For our advantage on the bitter cross."

Too seldom, surely all too seldom, is this aspect of the Christmas feast fully amid mirth and jollity recognised; a book like this may have a most important influence in recalling it to many minds. For Dr. Thomson, though a careful student and a thorough antiquarian, is first of all a Christian. His main interest is to quicken the sense of reverent curiosity respecting all these wonderful scenes. He writes with fullest knowledge, making use of all later research, the works of Major Wilson, of Captain Warren, and of Lieutenant Conder—particularly their careful reports to the Palestine Exploration Fund—having been thoroughly laid under contribution. We admire the way in which Dr. Thomson keeps to the leading lines of his subject, yet neglecting no minor matter, and sometimes throwing not a little light on points still in dispute regarding identification of localities. Thus, one section of his chapter on Ramleh and the whole of one remarkable passage on Bethlehem have quite a special value. As to Jerusalem itself the treatment is at once broad and general enough to attract the ordinary reader, and yet it is such as would please the learned. For he is effective and clear and simple, without affecting the picturesque, and gathers up general impressions, and presents them in a vivid and graceful manner. The descriptions of Hermon, of the Mount of Olives, Bethany, and of the Jordan, are in the very best style; whilst the pictures of social customs are not only exact but executed in a truly masterly style. And all, as we have said, is subservient to Scriptural interpretation. Dr. Thomson says correctly in his preface:—

The main object being Biblical illustration, the number of Scriptural passages introduced is large. The Bible is made to speak for itself, in its own peculiar phraseology, hence the many direct, literal quotations. No consecutive comment on any particular book of the Bible is attempted, but the author selects from all such passages as contain or suggest a theme he desires to elucidate. This is his chosen field, and the limit of his promise. For nearly half a century he has resided among the scenes and the scenery described, and from midday to midnight, winter and in summer, has gazed upon them with a joyous enthusiasm that never tired. First impressions, corrected and improved by subsequent study and examination, are now reproduced for the eye of the public and the heart of the pious.

In illustration of the admirable style we give the following from the account of the start on the journey with the Pilgrims to the Jordan by Jericho—one of the most eloquent and yet polished passages in the volume:

It was a merry hour apparently to everybody. Almost the whole population of the city, of either sex, and of every age, arrayed in their best, lined the zigzag path along which the pilgrim host was to pass. With noise and pomp such as Arabs only can affect, we passed out at St. Stephen's gate, wound our way down into the narrow vale of Jehoshaphat, over the south point of Olivet, by the miserable remains of Bethany, the city of Mary, Martha, and Lazarus, and then prepared ourselves to descend, for, as you remember, one must go "down to Jericho." And, sure enough, down, down we did go, over slippery rocks, for a long way, when the path became less precipitous; still, however, the road followed the dry channel of a brook several miles farther, as if descending into the very bowels of the earth.

After leaving the wady, which turns aside too far to the

south, we descended a succession of barren hills for several miles, the prospect gradually becoming more and more gloomy. Not a house, nor even a tree was to be seen, and the only remains are those of a large khan, said to have been the inn to which the Good Samaritan brought the wounded Jew. Not far from there, in a narrow defile, an English traveller, Sir Frederic Henniker, was attacked, shot, and robbed in 1820. As one approaches the plain, the mountains wear a doleful appearance, the ravines become more frightful, and the narrow passages less and less passable. At length the weary pilgrim reaches the plain by a long, steep declivity, and doubtless expects to step immediately into Jericho. But no city appears, and after a full hour's ride he pitches his tent, if he have one, in a dry sultry plain of sand, sparsely sprinkled over with burnt-up grass. If he have no tent, a shrivelled thorn-bush is better than nothing; and if he cannot get that, let him do as we did—sit down under the burning sun, and bear it as well as he can.

Finding it intolerably hot, we passed through the camp of the pilgrims, and went on to the village of Jericho, about a mile distant, and took shelter under some fig-trees which grew around the sheikh's residence, a square, castle-like house, the only one of any size in the place, and where tradition says that Zacheus—he of "little stature"—once dwelt. In the immediate vicinity were some forty or fifty of the most forlorn habitations that I have ever seen. And this was Jericho! The houses, or rather huts, were surrounded by a peculiar kind of impenetrable barrier, made of nubk, a species of bush very abundant in the plain. Its thorns are so sharp, and the branches so plaited together, that neither horse nor man can pass through it.

It is not too much to say that the illustrations are all that is claimed for them. As wood-cuts they are for the most part simply exquisite—some of the smaller as well as the larger. "The Lower Pool at Hebron," and "The Valley of Elah," may be named of the former, and "Hebron" and "Gaza" of the latter. Altogether the book is one of the most beautiful and valuable illustrated books we have yet seen.

We have before us two volumes by the late MR. W. H. G. KINGSTON—probably the last of his labours we shall see. One of them, at all events, he himself tells us is the last he wrote. It is a tale of the times of the Restoration, and introduces us to the Puritan life of that period in a very picturesque and graphic way, giving here and there fine glimpses into character. The episode of Judge Jeffries—the infamous—and Alice interceding with him for Stephen's life, is conceived in the best spirit. The volume, which bears the title of *Roger Willoughby; or the Times of Benbow*, is published by Messrs. Nisbet and Co. It is full of adventure, the tone throughout pure and elevating, and the little preface is profoundly touching, as showing the calm and firm Christian faith with which Mr. Kingston advanced to his death. Boys can only get great good from reading this "sermon" from a friend of theirs who was not wont to sermonise. For ourselves, we confess we were moved as we read it—particularly the latter sentences—and we are sure not a few older people would be the same.

In *The Wilds of Florida; a Tale of Warfare and Hunting* (published by Messrs. Nelson and Sons), we have a story after Mr. Kingston's more ordinary manner. He realises the scenes and situations well, and brings the adventurers very near to us, imparting as he goes a great deal of information about places, about natural history, and other matters, and we should not forget specially to praise his account of the heroes' sufferings from thirst towards the end. Both these volumes are nicely illustrated.

*The Eastern Archipelago*, by the author of "The Arctic World," &c. (Thomas Nelson and Sons), is a book which conveys in a most attractive manner a vast amount of information respecting a wide area of the earth's surface. The author passes lightly from point to point, neglecting no essential matter, and using narrative effectively; and he has made a volume which boys ought to read willingly when task-books would be unwelcome, and come near to gaining the object for which task-books exist. It is a kind of knowledge made easy, and being well illustrated the book is made all the more suitable for a Christmas present or prize-book.

In *Workers at Home* (J. Nisbet and Co.) MRS. WIGLEY, who sometime ago wrote a capital volume on "Our Home Work," has given us an excellent companion-book. It is intended especially for young housewives and young mothers, and must by many be found a valuable *vade mecum*. It deals with such topics as health, temper, habits, manners, tools, money, friendship, homes, income, friends, servants, recreation, economy, doing good, baby's needs, children's ailments, their training, their temper, and so on. As Mrs. Wigley writes in a very easy and attractive way, and is herself a mistress in the arts which she would here teach to others, it is evident that her book must prove a prize to not a few, and as it is prettily got up, would form a nice gift.

*Better than Gold* is a story for girls, by ANNIE E. RIDLEY, and is published by Messrs. Cassell, Petter, and Galpin. It is written with care and refinement, and shows no little insight into character. Madge and May are both really well done. It is full of high lesson, and girls could not fail to get a good influence from it. It is very chaste and neat, and has a fairly good frontispiece; but it might have been well and profusely illustrated.

*His Father; or, A Mother's Legacy*, by SILAS HOCKING (Frederick Warne and Co.), does not so completely please us. It has good points. Mr. Hocking writes in fair style, and his sympathies are fine—he knows something of youthful nature; but he lacks concentration. Some parts of his story would have been better shortened. Harry Horne's illness and convalescence are well described. The book is nicely illustrated.

*Family Honour*, by MRS. CLARA BALFOUR (Cassell, Petter, and Galpin), is a far more ambitious book, and realises much more fully what it aims at. We have here some admirable studies of girls. Mrs. Bal-

four can penetrate to motives and work, exhibit their effects both on the individual character and on others. Gertrude and Mrs. Basil Austwiche here are excellently touched off. We admire the manner in which what seem but trifles are gradually shown to have a momentous bearing on the developments of life. The dialogue is always crisp and smart. Unlike many writers Mrs. Balfour never allows herself to pass loosely into long dialogues which have no direct bearing on the main thread of the story. The book, we think, might have been better illustrated.

In *The Favourite Album for Fun and Fancy* (Cassell) Mr. ERNEST GRISSET has indulged all his whims and oddities to delight us, and he has certainly succeeded. The amount of character with just the slightest *suspicion* of caricature which he throws into his bears and birds, and cats and rats, and mice and other "small deer," is simply astonishing. The letter-press is almost as diverting as the wood-cuts, and altogether we have here a book over which the children and the old folks should laugh together till they are tired, and then look and laugh together again, all the time learning a good deal about the ways of animals and the ways of men and women, too.

*The Fireside (Hand and Heart Office)* is a most admirable volume, varied, instructive, amusing; and it is so well and clearly illustrated, that it has a perfect right to be classed amongst Christmas books. It has a very good leading story, of a domestic yet truly interesting character, in "The Nameless Shadow," and this with essays, travel, and descriptive papers, poems and sketches, biographical and others, makes up a really most attractive miscellany.

#### DIOCESAN CONFERENCES.

THE fourth session of the TRURO Diocesan Synod was held on Thursday and Friday, November 4th and 5th. *Religious Instruction*.—The General Committee of Religious Instruction reported that 231 schools, with 18,779 scholars, had been inspected during the year; of these 178 were Church schools, and 33 Board schools.—Archdeacon Darby, referring to the religious training of pupil teachers, said that where the clergy threw themselves into the work, a tone was given to the religious instruction they received which it otherwise lacked; but it was a melancholy fact that only 46 per cent. of those who entered Church of England training colleges had received help from the clergy, and 7 per cent. came without having had religious instruction from any one.—In the discussion that followed, the Rev. T. S. Carnes said he had never known a workhouse girl who did well, though he had known several boys do so. Canon Rogers regretted that his experience, so far as it went, coincided with that of the last speaker. Canon Thynne said the workhouse training of girls was almost always destructive to their souls, and very frequently to their bodies. He believed in providing Homes, under a "mo'he," who would take care of these little children for Christ's sake. Rev. J. F. Clutterbuck quoted a blue-book, which showed that the results of workhouse training were, on the whole, satisfactory; out of 5,599 boys and girls sent out in one year, only 178 returned to the house, and 3,056 were reported as "still in the same place." *Lay Agency*.—Bishop Benson, in his annual address, expressed his opinion that the idea of the Church, to which God's presence had been promised, had been for a long time past very incomplete; that the officials or heads of the Church had not been so free from bias or so representative as to have been qualified to speak for the Church; and that the remedy lay in giving representative laymen an integral constituent share—the larger share—in rural-decanal conferences. Papers were read by Canon Coulson on "Work Common to Laymen and Clerks," Rev. E. R. Coles on "The Revival of the Diaconate," Dr. Joll, on "The Establishment of a Medical Diaconate," and Mr. E. A. Magor on "Lay Help." The constitution of the rural-decanal conferences as proposed by the committee was approved, an amendment moved by Rev. J. S. Tyacke, to the effect that churchwardens should be *ex-officio* members when they were communicants, was supported by Canon Thynne, opposed by Bishop Benson, and ultimately rejected by 43 to 20. Mr. E. A. Magor, in asking the conference to affirm that the help of laymen was worthy of the hearty approval of the clergy, said he did not wish for what was known as the revival of the diaconate. It was sometimes said to a lay-help, "You are half a parson;" but the peculiar advantage of a lay-help was that his work was gratuitous. They were busy laymen among their fellow-laymen, and was it not natural that they should understand sometimes even more clearly than clergymen the special difficulties of laymen, and where a service was conducted entirely by a man who is distinctly in every sense of the word a layman, those services were, he thought, particularly useful. A fellow lay-help told him recently that a man of education, who had not been to church for years, came to his service, and continued to do so until his last illness. Surely the listener was not attracted by the novelty of such a service, but by the thought, "Here is one of my own class—a busy man going out of his own line to speak publicly on Sunday of Christianity. There must be more in it than I thought; I will go and hear what he has to say." It was but a little matter, perhaps; but he for one would rather remain in title plain "lay-help." It might be said, let those who had time become deacons, and the rest remain lay-helps. He was jealous of such a proposition, because he believed the active layman with varied employments, and not the man who had nothing particular to do, was the one who could best influence his fellow-men. He was convinced there were now in Cornwall many laymen who were inclined to become lay-helps, but who hesitated because they were not quite sure their clergymen would receive their proposal with hearty approval. He wished the opinion of the conference on laymen taking services on a Sunday in a schoolroom, especially in such cases as these. A clergymen was ill and could obtain no assistance, and sent for a lay-help, and afterwards said—"If you had not done it we should have had no church service in the parish on Sunday." They had reason to believe the Bishop approved that course. Of course the lay-help who conducted such a service would be sanctioned by the Bishop. He could not help thinking the subject worthy of serious consideration. He would remind the conference that in this, as in other matters, lay-helps could not be actuated by the wish merely to interfere or to bring them-

selves into prominence; they got no emoluments, they valued a quiet Sunday after a busy week, but they were prepared on that day—it might be their only time of leisure—to give their support to the good cause of lay-help. Mr. E. Carlyon, in seconding Mr. Magor's proposition, said they could not get the lower classes to throw off the impression from their minds that a parson came to them to perform work which they knew he had to do; but a layman went to them with a different character. The resolution was adopted. *Small Livings*.—Rev. F. Hockin presented the report of the Committee on Poor Benefices, which showed that of the 233 benefices which composed the diocese, 61 were of less gross value than £200 per annum, 22 ranged from £100 to £150, 15 were under £100, and 8 under £70. After a brief discussion, Mr. Bolitho moved that the Lord-Lieutenant be requested to communicate with the Dean and Chapter of Exeter, with respect to the share of Cornwall in a bequest of £27,000 said to have been left by Bishop Phillpotts for the augmentation of the smaller livings of the undivided diocese. This was agreed to. Bishop Benson, in the course of his address, intimated the resolution of the Additional Curates Aid Society to assist in future not merely single parishes, but any groups of parishes, which will combine to place a mission chapel on their boundaries. *Union in Defence of the Establishment*.—The Earl of Mount-Edgecumbe moved the following resolution:—"That it is desirable that Churchmen of all schools of religious and political thought should recognise more distinctly the importance of practical union in support of the Church." Sir Hardinge Giffard seconded the resolution, which was carried unanimously. *Criminous Clerks*.—Mr. J. L. Peter moved the following resolution: "That, in the opinion of this conference the Bishops ought to be invested with much larger powers, (more simplified and less expensive) than they at present possess, for dealing promptly with any case of immorality or wilful neglect of duty which may occur among the beneficed clergy, and that the expenses incurred by the exercise of such powers should be borne by some fund to be created for the purpose." Rev. F. Hockin, in seconding the resolution, pointed out that at present the freehold of a clergyman was first considered in these cases; if they could get the State to recognise his spiritual work before the freehold it would be an advantage. Dr. Barham asked if the Bishop had not at present power to inhibit a clergyman who failed to do his duty, or misbehaved himself apart from depriving him of income. Rev. F. Hockin replied that the power of the Bishops was interfered with by the Court of Appeal. The Bishop said that if in the whole of England there was but one immoral clergyman, it would be a reproach to the Church that she should have no power to deal with that one. And it was not the case that there was only one. There were parishes which lay under practical interdict, where there could be no sacraments because the people would not bring their children to be baptized by a man of whom they believed most evil things; and no one would consent to receive the Lord's supper at his hands, or even in the hour of death to send for him. "These sheep, what have they done?" Surely that was the question that must come home to all Churchmen. Archdeacon Phillips said with the existing system of patronage, he did not see any possibility of such an act as Mr. Peter wished being passed by the Legislature. The resolution was withdrawn, and a committee appointed to confer with the Chancellor as to the best mode of proceeding in the matter.

The WINCHESTER Diocesan Conference was held on the 3rd inst. *Bishops in the House of Lords*.—Dr. Harold Browne, referring to recent discussions as to the position occupied by Bishops in the House of Lords, said:—"I cannot accept the position assigned to Bishops by many, that we are to be in Parliament the delegates and mouthpiece of the clergy. A seat in the House of Lords seems inconsistent with the theory even of representation, certainly of delegation, and if a Bishop be, as no doubt in some sense he is a representative, he is the representative of the Church, not merely of the clergy. I do not think that many Bishops, from the time of Cyprian to the present, have been more anxious than I am to take counsel with the clergy and the laity of my own diocese and of the Church at large. And from the natural sympathy which a clergyman feels with the clergy, the voice of the clergy would ever bear great weight with me, and respectful consideration from me. Yet there are times and occasions when I feel bound to form my own independent judgment, and to act upon it. There are questions on which I believe that I can see from my peculiar position a larger arc of the great circle than others, who yet may be better and wiser than I, but whose point of view is necessarily lower, and so their range of vision more circumscribed. If, then, in deference to their judgment, I were to act against my own convictions, I might very easily betray the cause for which they and I were equally fighting." The Bishop then proceeded to indicate his course of action on the Burials Act, and recommended the clergy to frankly let the law work according to its obvious meaning and spirit. *Patronage and Traffic in Livings*.—The Bishop, in his address, thus referred to this subject: "It seems to me that it is most desirable to retain the ancient principle of private patronage, or rather of great variety of patronage, which, with all its faults, has worked better than other more theoretically sound principles have been found to work elsewhere. But, on the other hand, the Church and the parish have a right to be guarded from the appointment of clergymen physically or morally incapacitated; and a power of protest on the part of the parishioners, with an appeal to the Bishop, who (it may be in concert with his chapter) should have a constitutional veto, seems not only reasonable, but desirable, and even possible. So no further check on the purchase of livings (allowances as well as presentations) by clergymen for themselves, might also be enacted with great benefit both to clergy and people. The people suffer when an unfit pastor, with no call from God nor man, intrudes himself upon them, and both people and pastor suffer, when a living is bought with borrowed money and the income of that living largely reduced by the interest to be paid on the debt, a debt which sometimes grows to a bankruptcy, followed by sequestration and all its consequent misery." Sir W. Farquhar read a paper which he concluded with the following resolution:—"That this conference desires to express entire concurrence with the recommendations made by the Royal Commissioners, a point to inquire into the law and existing practice as to the sale, exchange, and resignation of ecclesiastical benefices; and that legislation on the subject is urgently needed." Canon Ernest Wilberforce, in seconding the resolution, said there could be no surprise that people were alienated from the Church, and Dissent increased, whilst such a traffic continued; he would abolish the custom, put an end to all

simoniacal transactions, and give parishioners a power of veto as to the appointment of clergymen. Rev. G. B. Portal proposed a rider to the effect that the power of the parishioners to object, and of the Bishop to refuse, to institute, should be enlarged. He said:—"Let us affirm the principle that the parson is for the congregation, and not the congregation for the parson; still less for the patron or for a party organisation to vivisect. A congregation has a vested interest in its church, its services, its teaching, far greater than a farmer is now considered to have in his land. It ought not to be deprived of services and teaching that it likes. And it ought not to have services which do not edify, or teaching which it abhors, forced upon it. If an Agricultural Holdings Act was needed for the protection of the farmer from the caprices of his landlord, much more is an extended right of objection needed to protect congregations from the caprices, or worse, of patrons. At least, let us give as much security to the souls and the consciences of aggrieved parishioners as is proposed to be given to the unexhausted manures. It must be remembered that since the three famous decisions of the Judicial Committee on the doctrine of Holy Baptism, the Holy Communion, the inspiration of the Bible, and on eternal punishment, anything may be held and taught that does not directly contradict the formularies of the Church. Consequently it is possible for a clergyman to be a Swedenborgian (I am told there are some twenty in the Church), or to say, as one clergyman did during the Leicester Church Congress, that Mr. Stopford Brooke ought now to be able to go and feed a congregation in the Church of England; or, as another did, that there was no serious difference between the Westminster Confession and the Thirty-nine Articles. I think that a congregation which did not share in such opinions should be able to object to their being taught to them or to their children. I would associate with the Bishop, in his investigation as to the reasonableness of the objection, a mixed council of clergymen and laymen, to be appointed by the conference; and I would do this because all Bishops have not that eminent spirit of tolerance and charity possessed by our own Bishop, and because we read in the Acts that the presbyters were associated with the apostles in deciding important questions, such as that of Gentile circumcision; and also, in this case, because the rights of patrons are involved, and therefore it is fitting that laymen should have a voice in the matter. These are not times when we can allow a needless source of irritation to remain in the Church without an endeavour to remove it. Do not force aggrieved parishioners, of whatever school, to look calmly on Disestablishment as their only hope of relief; but let us bravely face the evil, and, in a spirit of fairness, grapple with it." Capt. Field seconded the rider. Rev. R. J. Dundas thought that they should be careful not to run the risk, in endeavouring to abate the evil, of being carried into an opposite direction. In spite of evils, the system of patronage had worked well. He objected to giving any kitchen or scullery-maid power to come forward and complain that the ministrations of a clergyman were not sufficiently spiritual. The resolution was carried, with one dissentient voice. No opposition was shown to Mr. Portal's rider; and the Chairman promised to bring the matter before the next meeting of Bishops. *Union for Church Defence*.—On the motion of Canon Wilson, seconded by Rev. J. G. Young, it was resolved:—"That the Prayer-book, as it is, is the fairest, most intelligible, and practicable common ground of union for members of the Church of England." On the motion of Dr. Huntingford, seconded by Mr. Jonas Bateman, the following resolution was adopted:—"That in the opinion of this meeting the existence of the different schools of thought in the Church tends to the development of truth and the enlargement of Christianity." In the course of a discussion which followed on "Infidelity and Infidelity," we read in the *Guardian's* report that "Bishop Colenso's books were shown, by an infidel's own confession, to have caused his falling away, and on his conversion he begged his son might never see them."

#### REV. T. PELHAM DALE.

A LARGE meeting, under the auspices of the Church of England Working Men's Society, was held at Cannon-street Hotel on Wednesday, with the object of promoting the unconditional release of Mr. Dale. Mr. W. Inglis, the President of the Society, was in the chair. Mrs. Dale, the Rev. A. M. Dale, and the Rev. Mr. Tooth were among those present. Letters from the Hon. C. Wool and the Rev. A. H. Mackenzie expressing sympathy with the objects of the meeting were read. The Chairman announced that he held in his hand a letter from the Rev. T. P. Dale—"A voice from the prison cell." In this letter, Mr. Dale said to the members of the Society: "Be true sons of that Church which appeals to Holy Scripture and ancient doctors to establish her doctrine and regulate the interest by which that doctrine is to be impressed upon her people. Above all, remember that we must in all our efforts not lean upon an arm of flesh, and least of all condescend to handle weapons of this world's warfare. Be temperate, therefore, in speech, cool and calm in action, and, as you work, harbour no feeling of resentment or anger against those who differ from us. Rather let us try and speak the truth in love, for it is not by might, not by power, but by my Spirit, saith the Lord of Hosts, that the temple of the Lord will be rebuilt and the tabernacle which has fallen down be restored to its beauty and loveliness." Resolutions protesting against the imprisonment of Mr. Dale, and expressing hearty sympathy with him, were passed, and after a collection had been made on behalf of the Society, the Rev. Arthur Tooth delivered a short speech to the effect that they were fighting the battle of civil and religious freedom. He was sure they were on the road to success, and that a marvellous victory was before them. That victory would not be won by the fact that the Society possessed indefatigable officers, and was extending itself all over the kingdom, but they would win the victory because they were fighting for the Catholic faith and for religious liberty. He would like to send a message to the Church Association. (Hooting.) He knew nothing of the gentlemen comprising that Society, and he did not like their principles. (Cheers and laughter.) He would ask the meeting therefore to carry his message for him, and to tell them that, while Englishmen knew how to stand up and fight for principles, they at the same time knew how to be generous. The Church Association had gained an advantage; by means of a secular effort they had gained a certain advantage in a spiritual question, and it was only a lawyer who would call it anything else—(cheers)—and the Association had said it meant to keep Mr. Dale in prison as long as it could, and on that account it was for them to say that Englishmen knew how to be generous. (Cheers.) The proceedings soon after terminated.

**Rev. R. Douglas writes to the *Sheffield Daily Telegraph*:**—“Will you kindly allow me, as the Sheffield Secretary of the Church Association, to make a few remarks on the above? First, the promoters in this suit are the churchwardens, not the Church Association, though the Association entirely concurs in the action taken. Secondly, the fact that Mr. Dale is now ‘imprisoned,’ i.e., is occupying comfortable rooms in Holloway gaol, with his wife and family having free access to him, arises simply from the state of the law. The Church Association is not favourable to ‘imprisonment’ in such cases, but is about to introduce a Bill into Parliament to substitute for its suspension or deprivation. Thirdly, it is a palpable fallacy, or an absurd perversion of thought and language, to say that Mr. Dale is imprisoned ‘for conscience sake.’ He is there solely ‘for contempt of court’ and defiance to the law of England as defined by its highest tribunals. The fact that he is a clergyman, so far from mitigating, aggravates his offence, and morbid sympathy with him is less excusable than with any ordinary offender. He is at perfect liberty to walk out any minute and preach and practise his religious views to his heart’s content, if he will only cease to defy the law, or leave the Church. He is no more suffering for his religion than he is for pig-stealing. This attempt of Mr. Dale to promote his cause by going to prison to excite pity and play the masquerade of martyrdom will, I trust, sir, excite the indignation and contempt it deserves. As the Bishop of Lincoln, whom none will suspect of Ultra-Protestantism, well says:—‘The fact is, such clergymen are not martyrs, but persecutors. They are persecuting the Church of which they are ministers by disturbing its peace, by stirring up strife, by spreading confusion and anarchy, and by marring its efficacy and imperilling its safety.’”

The Archbishop of Canterbury, replying to a letter in which were enclosed certain resolutions adopted at a meeting of members of the congregation of the parish church of St. Vedast, Foster-lane, says:—“I shall be glad that you should assure those who have deputed you to address me that (1) I greatly regret Mr. Dale’s imprisonment; (2) I hope he may be liberated as speedily as possible. I think it was a mistake in the four churchwardens of the united parish, acting as the representatives of the parishioners, to apply to the Judge of the Arches for a *significavit*, and thus force the Court of Chancery to imprison their rector for ‘contempt.’ It would in my judgment have been wiser for them to have waited for the slow but sure remedy provided by the Public Worship Regulation Act, whereby in process of time, if obedience were persistently refused, the living would have become vacant, and not to have had recourse to the more summary and painful process provided by the Act of George III.” As, however, the churchwardens have chosen to appeal to an authority which the Legislature had empowered to enforce obedience, “painful and greatly to be deprecated as such mode of enforcing it must necessarily be,” the question remains, How can this particular penalty be remitted? To this question the Archbishop, without entering into any argument on the rights of the Arches Court and the Judicial Committee of the Privy Council, suggests the following answer: “You state, as I understand you, that it is the theory of yourself and those with whom you act that ‘the bishops and her Convocations alone can govern the Church.’ Have Mr. Dale and his supporters forgotten that the Convocation of the Province of Canterbury has distinctly pronounced, in full accordance with the advice tendered by the hundred bishops of the Anglican communion assembled at Lambeth from all parts of the world, that the bishop of each diocese is to be obeyed by his presbyters when he forbids the introduction of changes from established ritual, and that the changes Mr. Dale has of late years introduced into St. Vedast’s Church are distinctly forbidden by the bishop to whom he has sworn canonical obedience? Unless, therefore, Mr. Dale claims to be entirely a law to himself, and that there is no authority to the decisions of which he will bow, he ought to have no hesitation in dropping the usages which his bishop has condemned. The moment he expresses his readiness so to act he will, as I understand, find himself free to return to his duties.”

A letter from the Bishop of London to the Rev. T. Pelham Dale is also published, in which his lordship expresses his inability to accept the nomination of Mr. Dale, junior, to conduct the services at St. Vedast’s. The bishops adds that he will not allow any clergymen to officiate in the church who is not prepared to declare that he would not use those ornaments and practices which Mr. Dale has been ordered to discontinue. It is stated that much disappointment has been caused to many friends of the rector by the absence in this letter of “any reference on the bishop’s part to Mr. Dale’s present unfortunate position.”

Mrs. Dale is allowed to be with Mr. Dale from ten to four every day, and she has permission to take her grandchildren and an old servant with her. The Rev A. M. Dale, his son, continues to act as his amanuensis. A correspondent of the “Central News,” who “interviewed” him, gives the following account:—“The rector of St. Vedast was seated with his son in a large double cell, which he occupies as his sitting room. A bright fire was burning on the hearth, two or three comfortable-looking chairs, a large table covered with books and papers, and a smaller one on which were refreshments and a pretty bouquet. A doorway led into a small cell which Mr. Dale uses as his sleeping-room. ‘How do you like your quarters, Mr. Dale, and are you fairly treated?’ I asked the rector. ‘I have no cause to complain on either score, sir,’ said he. ‘The officers here are gentlemen, and Colonel Milman, the governor of the prison, is a very courteous and kind gentleman. As to this room,’ said he, looking round at it, ‘why, it is very like what my rooms were at Sidney College, Cambridge, of which I was a Fellow, and where I was lodged when a younger man. That little cupboard in the corner there with the door to it answers to what at college we called the “gyp room,” the place we kept our provisions in.’ ‘Your cells are, I see, on the ground floor, and they are rather dark, and those sombre yew tree branches outside do not form what one would call a cheerful outlook,’ I remarked. ‘Oh,’ said Mr. Dale, ‘the room is as good as some of those that young men “keep in” at college.’ ‘Are you permitted to see your friends occasionally?’ I asked. ‘Yes, I have callers every day. Mrs. Dale comes to see me every morning and one of my daughters accompanies her. They stay about one hour, and in the afternoon my son is with me for about two hours.’”

To an application made by Mr. Powell, for deputations of sympathizers to be permitted to wait on Mr. Dale in prison, the visiting justices have returned this reply:—“Her Majesty’s Prison, Holloway, Nov. 10.—Sir,—Your letter of the 8th inst. has been laid before the visiting justices, and I am directed by them to inform you that they cannot allow

any deputation to wait upon any person detained here. Permission to visit Mr. Dale is accorded only to members of his family, and to such friends as he may desire to see and the visiting justices approve.—I am, Sir, yours very truly,

HENRY F. YOULE, C. Powell, Esq.”

With reference to the probable duration of Mr. Dale’s imprisonment, the *Solicitors’ Journal* says that by 3 and 4 Vict., chap. 93 (which was passed because Mr. Thorogood went to prison rather than pay 5s. 6d. for Church-rates), the Judicial Committee of the Privy Council, or the judge of any Ecclesiastical Court, is expressly enabled, if it shall seem meet to the said committee or judge, and with the consent of the other parties to the suit, to make an order on the gaoler in whose custody the party is, under any writ *de contumace capiendo*, issued in consequence of proceedings before the Court, for discharging such party out of custody. The *Times* says that an application on behalf of Mr. Dale is about to be made in the Court of Queen’s Bench, and that Mr. Arthur Charles, Q.C., and Mr. Poland have been retained.

Speaking at an indignation meeting at West Bromwich, the Rev. H. Marriott, after condemning the decision in Mr. Pelham Dale’s case as “idiotic, lunatic, and foolish,” and the lawyers and judges as a “regular set of fools,” said: “That abominable Public Worship Regulation Bill had come out of hell, and he could prove it. Those Low Church people wanted to teach the public that they (the clergy) were not priests, that they had no power to give absolution after confession of sins, and that the real presence was not in the sacrament, and this teaching that bill was intended to support. It was, therefore, plain that it was the devil’s work to destroy the Prayer-book.”

At a meeting of the English Church Union held at the Athenaeum, Bristol, on Thursday night, to propose a vote of sympathy with the Rev. Mr. Dale, a strange scene ensued. A Mr. Buss, having made a remark obnoxious to the promoters of the meeting, was set upon by clergy and laity. A policeman was called to take Mr. Buss into custody, but he said he would summon anyone who touched him. A dozen of those present seized him, and a regular *mélée* ensued. Seats were overturned and some ladies were crushed between them. Mr. Buss seized the side of the platform for safety, but was made to lose his hold by a free use of fists, and as he was hustled out of the door a clerical gentleman used his stick to hasten his departure. He was also tugged by the hair. It was some time before the noisy gathering could be dispersed.

#### THE BURIALS ACT.

##### EXTRAORDINARY SCENE AT A FUNERAL.

At Lowton Common, near Leigh, Lancashire, on Thursday, a strange burial scene occurred. The Rev. J. W. S. Simpson is the vicar of the parish of St. Mary, in the diocese of Liverpool, and his parish on the north side adjoins the parish of Christ Church, Pennington, Leigh, in the diocese of Manchester. About one hundred yards over the border of Mr. Simpson’s parish are a row of cottages and a factory belonging to Messrs. John Knott and Sons, of Ashton-under-Lyne. This village is within a quarter of a mile of St. Mary’s, and two miles from Pennington Church, and the people either attend St. Mary’s or the Independent Methodist Chapel on the other side of the road. From this spot the graveyard of St. Mary’s is the only one conveniently accessible, that of the parish of Lowton being a mile and a half further on, and the Leigh Cemetery four miles distant on the other hand. The other day a son of a mill-hand, named Simon Boydell, who is one of the leaders at the chapel, died, and Mr. Boydell gave Mr. Simpson 48 hours’ notice of burial as prescribed by the Burials Act, notifying that the interment was to be conducted by a Dissenting minister. Mr. Boydell has for some years owned a grave in St. Mary’s church-yard, two of his children and other relatives being buried there. The following correspondence took place in reference to the funeral:—

“Notice of Objection.—I, J. W. S. Simpson, M.A., vicar of St. Mary’s Church, Lowton, do hereby give you notice that I object to the interment of your son, Edwin Boydell, taking place in St. Mary’s Churchyard, Lowton, except according to the rites of the Church of England, any other manner of interment in this case being contrary to the section of Burial Laws Amendment Act.—J. W. S. SIMPSON, vicar of St. Mary’s Church, Lowton.”

“Aspull Common, Pennington, November 9, 1880.—The Rev. J. W. S. Simpson, M.A., vicar of St. Mary’s Church, Lowton.—Dear Sir, I am in receipt of your notice objecting to the burial of my late son in St. Mary’s Churchyard, where I have been in possession of a grave for several years. I am advised that the recent Act of Parliament gives me the right to inter my child in the said graveyard according to the rites of the religious denomination to which I belong. I therefore most respectfully, but firmly, beg to inform you that the funeral will take place on Thursday next, at the time stated in the notice I served upon you. The Rev. John Eckersley will most likely officiate on the occasion.—I am, yours respectfully, SIMON BOYDELL.”

“The Vicarage, Lowton, Newton-le-Willows, November 10, 1880.—Sir.—Unless, in consequence of my ‘notice of objection to burial,’ you should be disposed to countermand the opening of the grave in the churchyard of St. Mary’s, Lowton, I shall be compelled to fix the time for the funeral of your son at five o’clock p.m., as I have just received a communication calling me from home to-morrow on special business, and I fear I cannot, by any possibility, get back to take the funeral at an earlier hour.—Yours truly, J. W. S. SIMPSON.”

“Lowton, November 10, 1880.—Sir.—Since writing to you this morning I have learned that in the event of your son being buried in the graveyard attached to St. Mary’s Church, Lowton, you will have to pay for a breadth of ground, since the one you have had long ago been forfeited through your neglect to comply with a condition specified in the table of fees, to the effect that ‘a headstone must be set up within six months from the time of purchasing a breadth or it will be considered as forfeited.’ I think it only just to you to put you in possession of this information. I have been unable to do so earlier (as I should have wished) owing to my being away from home since about nine o’clock this morning. The scale of fees, too, I must remind you, has been considerably increased since you last interred in St. Mary’s Churchyard, Lowton.—Yours truly, J. W. S. SIMPSON.—Mr. Simon Boydell, Mr. John Smith will most likely call upon you to-night.”

“The Vicarage, Lowton, Newton-le-Willows Nov. 10, 1880.—Sir.—On my return home I received your note, and I lose no time in replying to it. I can only repeat my objection to any other rites being performed at the interment of your son than those of the Church of England, and I can allow no one else to officiate, except myself or some Church of England clergyman deputed by me. Whatever your vicars may say to the contrary, I assure you the existing law is utterly opposed to the claim you make, and I hope and trust, in the interests of peace, you will be prevailed upon not to insist further on your supposed groundless right. I am prepared to read the service, as I have ever striven to do, with all the reverence and respect due to the dead, and out of consideration for your feelings as a parent

in the hour of trial and bereavement, I will, in the present instance, if you will submit to my friendly counsel, waive the right I have to regard your breadth as forfeited, only I must beg of you to give me a written assurance to-night that I shall be permitted in all quietness to take the service; otherwise I shall, with great pain and regret, believe me, be obliged to withhold my consent to a grave being opened in St. Mary’s Churchyard. If there be any unseemly strife after this, it will be only chargeable to your account. Once more, then, I pray you most earnestly to avoid it by abstaining from any attempt to violate the law, which is explicit enough on the point to one who can comprehend it.—Yours truly, J. W. S. SIMPSON.”

The *Tidesley Journal* says: “The vicar had not of late been well pleased with the action of the active Methodists in his parish, who have not only raised a good and substantial place of worship, but established a day-school, which has had a disastrous effect on the Church school, with which hitherto all the children—Church or Dissent—in the village had been connected. The new school has not yet been formally recognised by the Education Department, but this recognition is shortly expected, and in any case, such is the influence that is being brought to bear, it is not believed that the right to share the Government grant, in accordance with its merits, can long be withheld.”

Early in the afternoon it was known to the villagers that no grave had been dug, and by three o’clock a crowd of men, women, and children surrounded the gates of the churchyard, which were kept locked. Meanwhile the coffin had been carried to the chapel, where a service was conducted by the Rev. John Eckersley. A few minutes before four o’clock the coffin was carried on the shoulders of four men to the church gates, followed by about fifty mourners. A halt had to be made, and the coffin, which was without pall, the loan of that and the bier being refused, was deposited on two chairs. At this time the vicar was observed to be looking on over the wall from the school playground. There had now arrived Mr. T. T. Hayes, jun., Rev. W. Karfoot (Congregationalist), Rev. J. Hall (Primitive Methodist), and other gentlemen. Mr. Nichols, the churchwarden, drove up and entered into a long conversation with the vicar, who ultimately walked through the churchyard and appeared at the gate. Addressing the father of the deceased, he said the new Act did not allow of the burial of an out-parishioner. Mr. Boydell replied that he had already buried two of his children. The vicar, however, continued to object. His conversation was principally with Mr. Boydell, but Mr. Hayes, Mr. Karfoot, and others addressed observations to the vicar, and a retort from the vicar that his business was with Mr. Boydell elicited the response that his business was with the whole of the Nonconformists of the country. The Vicar and his wardens again consulted, and Mr. Nichols asked if a guarantee would be given that there should be no breach of the peace. He was answered with the remark that it was an insult to ask Nonconformists such a question. Finally, he consented to open the gates at five o’clock, and have the grave dug in the interval. The Rev. John Eckersley, who is eighty-two years of age, said he was sorry the vicar had not yet been converted to God; and a woman excitedly cried out that “Simpson had ever had hold o’th dirty end o’th stick.” The coffin was taken back to the chapel; in the schoolroom the Rev. W. Karfoot (Leigh) delivered an appropriate address counselling moderation. At five o’clock the church gates were opened, and the coffin, a second time brought from the chapel, was interred, the utmost solemnity being observed. The Rev. John Eckersley officiated, a lamp being held whilst he read the service. Before the interment the vicar served the following notice on the father of the deceased young man:—

“I, J. W. S. Simpson, M.A., vicar of St. Mary’s Church, Lowton, do hereby serve you, Simon Boydell (the person in charge of or being responsible for the burial of Edwin Boydell), with a protest against the interment of the said Edwin Boydell, within the churchyard of St. Mary’s Lowton, in any manner contrary to that already specified by me in writing duly delivered to you. I would hereby impress on you the illegality of such a course, and warn you that I shall hold you answerable for any violation of the law which may be committed in the matter of the aforesaid interment this eleventh day of November, 1880.—J. W. S. SIMPSON, vicar of St. Mary’s Church, Lowton.—To Mr. Simon Boydell.”

“We endorse the foregoing protest—  
JOHN HENRY NICHOLS,  
JOHN SMITH, Churchwardens.”

The *Manchester Examiner* says:—“It passes understanding why clergymen should insist, at the cost of discord and disorder, in thrusting the liturgy of the Church upon people who object to it on conscientious grounds; but however difficult it may be to comprehend his motives, or to give him credit for Christian charity, the fact remains that Mr. Simpson did insist, and until the eleventh hour refused to allow the funeral to proceed except in the manner he prescribed. At last, it is true, he gave in under protest, but the evil had been done. A minister of the Gospel of Peace had once more exhibited that the old spirit of intolerance and persecution is alive in the breasts of the clergy. Even if there were any point in the objection that the deceased was not a parishioner, the discredit attaching to the clergyman would remain, for at best he would have been taking advantage of a technicality to run counter to the spirit of the Burials Act. But as Mr. Boydell was the owner of the grave, we believe he was well advised in contending that the technical objection could not apply, and that Mr. Simpson’s conduct was not only in the highest degree cruel, but illegal as well. We do not know what importance is to be attached to the threat contained in the vicar’s parting protest, but Mr. Boydell and those who acted with him have no cause for fear. If Mr. Simpson is not already ashamed of his behaviour, it may be assumed that he has some cooler-headed friends who will point out to him that he has most to lose by taking steps which must bring his extraordinary behaviour again into public notice.”—The *Manchester Guardian* says:—“Every occurrence like this at Lowton places a new and effective weapon in the hands of the Liberation Society.”

#### ANOTHER REFUSAL OF NONCONFORMIST RITES.

Mr. Thomas Jones, of Aberangell, in the parish of Mallwyd, died a few days since, and having expressed on his death-bed a wish to be buried in Cemmes churchyard, where some of his relations had been interred, notice of burial was given to the rector by Rev. Mr. Williams, Calvinistic Methodist minister, at Dinas Mawddwy, who had been asked to perform the burial service. The same evening a letter was handed to the relatives from the rector announcing that as the deceased was a non-parishioner, the burial there could only be permitted if the rites of the Church of England were employed. An interview with the rector only produced a threat from him to lock the gates if any Nonconformist attempted to perform the ser-

vice, and a direction to a police constable to take down the names of any who should interfere with him in conducting the service. The Nonconformists had to content themselves with a protest, and the funeral took place on the 8th inst., the rector conducting the service.

## INTERMENTS.

The first Nonconformist funeral under the recent Burials Act in the consecrated cemetery of Ardingly, Sussex, took place on Friday last, when the Rev. S. Bater, Congregational minister of Cuckfield, performed the service over the remains of an unbaptized child. Previous to this Act all interment must have taken place in silence, without prayer or any word of hope offered to the sorrowing relatives. The grave was prepared in due course, but the sexton, who is said to be also parish clerk, remained outside the cemetery gates during the service.

On Sunday afternoon, the first interment under the new Burials Act took place in the churchyard of Carleton, near Skipton, the funeral being that of a girl named Edith Wilson, daughter of Mr. Joseph Wilson, of the Swedenborgian faith. The Rev. Edward Jones, Swedenborgian minister, of Embsey, conducted the service. No demonstration took place on the occasion, though the bulk of the inhabitants of the village were present.

The first burial under the new Act in the village of Uley, Gloucestershire, took place on Saturday last, when the remains of Mrs. Rebecca Fisher, an old member of the Baptist Church, were interred in the parish church-yard. The bell was not allowed to be tolled. The service was commenced at the house of the deceased, and continued when the procession entered the church-yard gate. The service was conducted by the Rev. William Ewens, Baptist minister.

In the *Penzance Tidings* of November 11, we read:—"It is not a little curious that the first occasion on which the Burials Act has been put into practical operation in Penzance, was one in which a clergyman availed himself of the freedom it conferred, and not a Dissenter. Mrs. Noy, of Buriton-row, formerly nurse in the service of Mr. J. J. A. Boase, banker (now of Exmouth), died a few days since in her eightieth year. Her daughter from Falmouth wrote asking Prebendary Hedgeland to read the burial service, and he consented, it being at that time understood that Mrs. Noy would be buried in the consecrated ground of the cemetery. Mrs. Olds, wife of Supt. Olds, a friend of deceased, recollects, however, that Mrs. Noy's husband and daughter were buried in the Dissenter's ground. It was, of course, decided that the remains of the wife should rest with those of her husband and daughter. It was hoped, rather than believed, that the Prebendary would still be able to read the service, and when the explanation was given to him he at once resolved to avail himself of that clause in the Burial Acts which allows a clergyman to officiate at burials in unconsecrated ground, and the funeral took place yesterday afternoon."

## THE ISLE OF MAN.

The Bishop of Sodor and Man, at the Isle of Man Diocesan Conference, on Thursday, said a Bill was introduced into Parliament at the beginning of last session, and which had since become law, by which all the burial places of the Church of England were henceforth thrown open to Christians of every denomination for the performance of their funeral rites. At first the Isle of Man was mentioned in the Bill, but it was afterwards withdrawn, on the distinct understanding with the Government that a similar measure should be passed by the Isle of Man Legislature. The subject, therefore, as far as they were concerned, had been taken out of the region of debate, and it was useless for them to discuss what was to all intents and purposes an accomplished fact. They had certainly this advantage by the delay in passing the measure there, that they were enabled to see and judge how it worked throughout England. Might they not say already, that terrible as it appeared to many Churchmen, it was far worse in anticipation than it was proving in reality. He could not himself, in justice to the feelings of the clergy, have been a party to a measure of that kind, but let them remember that the concession made had been made by members of the Church of England, and no doubt, from conscientious motives. Let them remember also that the rights of the clergy were all preserved to them, at least so far as regarded their temporalities. Let them endeavour, therefore, loyally, and in the best spirit, to carry out the law of the land, as every honest Churchman should do. He for one would thank God with all his heart if only the concession which had been made should be the means of healing the old sores, and of bringing into loving union those who should be brethren in Christ.

## CEMETERY CHAPELS.

At Tenby, last week, a public meeting was held in the Royal Assembly Rooms, called by the Mayor, in response to a numerously-signed requisition, in reference to the use of the mortuary chapel. Rev. John Lewis, in the course of his remarks, said the object of the meeting was not so much to express indignation against those who had closed the chapel as disgust against an unjust Act of Parliament which left the law in such a condition that such an Act could be done. Dr. Dyster moved: "That this meeting expressed its disappointment that the provisions of the Burials Law Amendment Act of 1880, as applied in recent interments, fails to remove the grievances of Nonconformists in parishes whose circumstances are similar to those of St. Mary's, Tenby; that as the Act with reference to the use of the cemetery chapel and appurtenances is not clearly understood by aggrieved parishioners, this meeting pledges itself to adopt such means as shall ascertain its exact meaning, and, if necessary, to present a petition to the Government setting forth all the facts respecting the Tenby Cemetery, and asking for immediate redress." In doing so Dr. Dyster entered into a history of the present chapel in the cemetery, remarking that he did not believe the building had any special consecration. It was consecrated at the same time as the ground, and later on licensed for Divine worship, but he was not aware that at that time it received any special act of consecration. When the chapel was built it was intended for all alike. In proof of this, Mr. James Rogers read the following extract from the Corporation records:—"September 4th, 1852.—It was agreed that part of the field in the occupation of David Jones be offered to the parish as the site of a new burial-ground, and the town-clerk be requested to write to the Lords Commissioners of the Treasury asking leave for the alienation of the same for the use of the parish." The resolution was seconded by Mr. Goward and carried unanimously.

## SECTARIAN BURIAL GROUNDS.

The *Pall Mall Gazette* says:—"Since the passing of the Burials Act Mr. Osborne Morgan has been frequently

called upon to explain its provisions with reference to difficulties that have from time to time arisen. One of these is the case of a non-parishioner. The Act, as Mr. Morgan explains, gives no new right of burial, and it is open to the parish authorities—whether clergymen or churchwardens—is another question—to refuse burial to persons not belonging to the parish. In some cases the right has only been conceded on condition that the burial should take place according to the forms of the Church of England. In other words, the authorities contract themselves out of the operation of the Act. Such a contract is probably illegal in the sense that persons refusing to abide by it after obtaining admission to the churchyard would be within their legal rights. It is an evasion of the Act, no doubt; but there seems to be no remedy for it short of entrusting the control of the churchyard to some purely lay authority. In the meantime, it appears that some Churchmen are anxious to re-establish sectarian burial-grounds on a new basis. The Duke of Richmond, we read, has, in consequence of the passing of the Burials Act, withdrawn his consent to give land for the enlargement of Singleton churchyard, but has granted land for the establishment of a burial-ground to be vested in Church trustees by a strict trust deed and restricted to Church services." At the same time the Duke offers the Nonconformists a piece of ground "for their exclusive use," which means, we presume, that they in turn are to have the privilege of excluding persons who do not agree with them. Will the Nonconformists accept it?"

## CONGRATULATIONS.

The Glamorganshire (Northern district) Association of Congregationalists, at their quarterly meeting, held at Penyern, Dowlais, passed the following resolution:—"That we desire to express our gratification that the present Liberal Government has passed the new Burials Act, that the Right Hon. George Osborne Morgan has at length the satisfaction of largely enjoying the fruit of so many years' labour<sup>n</sup> and toil; that the parish churchyards and the public cemeteries, both as to their 'consecrated' and 'unconsecrated' grounds, are equally free to the Dissenting minister and the parish priest, to the 'laymen' and to the 'clergyman,' to perform in them religious services at the burial of the dead; and we earnestly hope that the new law may be the means of bringing Churchmen and Dissenters to feel more their equality as Christians."

The Midland Baptist Union, which represents about 140 churches and 17,000 members, held their annual meeting at Leicester on Tuesday, when the following resolution was adopted:—"That this Union expresses his satisfaction at the enactment of a burial law in which the just claims of Nonconformists are recognised, thanks Mr. Osborne Morgan and the Liberal leaders for the part they have taken in the struggle, but, at the same time, expresses an earnest hope that the time is not far distant when every remaining vestige of religious intolerance shall be removed from the English laws relating to burial." The Union represents about 140 churches and 17,000 members.

## BURIAL FEES.

Rev. H. W. Cookes, rector of Astley, near Stourport, writing to *John Bull* in reference to burial fees, refers to Sir Henry Spelman and Johnson's "Canons of the Church" in proof "that the Church has always expressly forbidden the person to claim any fee at all for performing the burial service. Spelman, in his "De Sepulchra," strongly reprobates the 'bad custom' as altogether opposed to the oftentimes repeated directions of the Church, and does not scruple to denounce it as 'most irreligious,' 'the brand of simony,' &c., &c. Cripps, in his "Laws of the Church," declares (775), 'No constitution or canon, ancient or modern, fixed or pretended to fix any fee for interment, or for the office of burial.' But though fees are not due of common right, it seems to be now clearly established that they may be payable by custom, and originally all such customary fees seem to have been payable for the interment, rather than for the performance of the burial service;" and Sir Robert Phillimore, "Eccles. Law," 840:—"In early times all fees for burial were forbidden as simoniacal, then free offerings came to be made, and in the last stage custom introduced a regular fee." Mr. Cookes remarks:—"If by interment Mr. Cripps means committing the body to the ground, and if by 'regular fee' Sir Robert means for performing the burial service, I believe both these learned gentlemen are mistaken. They appear to confound the fee payable to the parson for breaking the ground in ancient churchyards, of which only I am speaking, with the fee supposed to be payable for interment or the performance of the service. Sir Robert, quoting apparently from Lindwood, says (862):—'Burial ought not to be sold; but, albeit the clergy may not demand anything for burial, yet the laity may be compelled to observe pious and laudable customs. But in such case the clerk must not demand anything for the ground or for the office.' On the other hand, the fee for breaking the ground appears to have been universal throughout England. Both Sir Robert, 862, and Steer, in his 'Parish Law,' 79, quote Sir Simeon Degge as saying (146), 'that the accustomed fee to the parson for breaking the soil in the churchyard is, for the most part, 3s. 4d., and for breaking the floor in the chancel 6s. 8d.' I have somewhere found it stated, but cannot now remember where, that the parson, as lord of the soil, was entitled to fee for breaking it. The burial fee at Astley for breaking the soil is a shilling. In an old account-book, kept by one who was formerly parish clerk at Astley, I find, under date 1783, the following entries:—'Burial fees: Breaking up the ground, 3s. 4d.; in the parish, 1s.; the higher fee being, I conclude, the fee for a non-parishioner.'

## ECCLESIASTICAL MISCELLANY.

**RESTORATION OF VESTMENTS.**—Rev. Berdmore Compton, Vicar of All Saints', Margaret-street, writes to *John Bull*. "It is probable that the vestments prescribed by the rubric for the minister's use during the Holy Communion will soon be restored in many churches; and it is much to be wished that the rubric should be strictly adhered to, and such vestments introduced and used henceforth as were really used by authority of Parliament in the second year of Edward VI. There has been a general consent of the learned as to the customary shape of those vestments (which was generally different from the modern Roman shape). The custom of colour (also different from the modern Roman rule) was more various. I have lately had the privilege of hearing this subject fully discussed by some of the best living authorities on English Ritual, who cannot be charged with fanatical attachment to Sarum or Roman use; and they are agreed that though the Realm had not one use of colour throughout, yet that it is safe to say positively that the general English

colour of vestment and altar furniture was red—that white was universally used during the Easter season, and generally on some other occasions—and that these two colours might well suffice now for an ordinary English church. It was also agreed by our learned friends that, without departing from historical precedent, other colours might be substituted for red, on certain occasions, in churches of greater dignity. But red is the fundamental colour and distinctively English, in ecclesiastical as well as civil usage, to be seen in the robes of our Judges, in our flags, and in our military uniforms, as well as in the altar-cloths with which we have been familiar from our childhood. They say that there was great variety in the material of the vestments. We are, therefore, not tied to silk in the vestments, any more than in the 'carpet' which the canon prescribes for the Holy Table. But whatever it is made of, 'silk or other decent stuff,' a red vestment with its appurtenances is the first vestment to be restored by those who wish their minister to obey the rubric which regulates 'the ornaments' of the English Church."

## "INADEQUATE PERFORMANCE OF ECCLESIASTICAL DUTY."

—The *Church Times* says:—"The Rev. J. E. Gladstone, Vicar of St. Matthew's, Wolverhampton, is, we believe, a gentleman who made himself very busy in a local case of persecution; and from pamphlet which he has sent us we gather that his Bishop thinks there is so much ground for accusing him of an 'inadequate performance of ecclesiastical duty,' that his lordship has issued a commission to enquire into the matter. Mr. Gladstone protests and scolds through some thirty pages of print; but though we have no desire to prejudge the matter, we can no more accept an *ex parte* exculpation than we could accept an *ex parte* charge. All we do say, is that it is an awkward coincidence that while Mr. Dale should be sent to prison for too much zeal, the Bishop of Lichfield should see fit to inquire into the conduct of a Persecutionist who is suspected of too little. The Bishop of London might with profit take a leaf out of Bishop MacLagan's book, and direct an inquiry into the performance of ecclesiastical duty by a clergyman to whom Mr. Dale is now a very near neighbour—the incumbent of St. Paul's, Camden-square. So far as we can see, the rev. gentleman does no work to speak of. There is no weekday service, and not even a service on Sunday afternoon. No saint's day is observed. The church is kept fast closed on Ash Wednesday and Ascension Day. In a word, it is never opened for public worship on a weekday at all, except on Christmas Day and Good Friday. We believe there is no parochial institution or organisation of any kind. Of course there is no pastoral visiting. There is no school; but, on the other hand, a bell is rung with great punctuality at a quarter to nine every Sunday morning. New-comers suppose that this indicates an Early Celebration, but there has never been anything of the sort. Another theory is that the bell is intended to call the Sunday-school together, but there is no Sunday-school to summon."

## LONDON WITHOUT SMOKE.

ALL London has lately been angrily asking why, in this scientific age, nothing has yet been done to rid our towns of the demon of fog and smoke which is threatening to become a perpetual dead weight upon their inhabitants. The first step in the necessary direction was accomplished when it was found that these hideous, depressing fogs owed their existence in great part to the numberless fires, in houses and in factories, that are almost unceasingly sending forth volumes of smoke, which, unless a pretty strong breeze is blowing, hang like a pall over the houses and streets of our towns. An Englishman will endure fogs rather than give up his open fires, but can no remedy be found which shall save the one and banish the other? One important answer to this question is given in the current number of *Nature*, where Dr. Siemens describes an invention of his own, which seems to combine comfort, economy, and, at the same time, entire absence of smoke. Dr. Siemens sympathises with the Englishman's love of an open fire, and his dislike to the odour and appearance of ordinary gas-stoves. Starting from the idea that these fumes proceed chiefly from the ash-pan beneath the gas-stove, the surrounding air not being sufficiently heated to carry the products of the combustion up the chimney, Dr. Siemens has made a stove which, by its construction, prevents this accumulation of gas fumes. This stove has a solid back and bottom of iron; the bottom plate, however, does not reach quite to the front bar, in order to leave sufficient space for a circular gas-pipe, the upper surface of which is perforated with several small holes for gas jets. This gas-pipe rests upon a lower plate, and bent so as to form a channel for the necessary supply of air; in this lower plate is a trap-door for the removal of ashes, and in the channel itself is a fluted copper band or ruff. This utilises the heat which would otherwise be wasted at the back of the grate, and causes a current of air which, acting upon the gas-flames, greatly increases their brilliancy. Dr. Siemens finds this arrangement yield far more heat than a Bunsen burner does, where air is mixed with gas in the pipe. In the grate itself are placed pieces of coke, or of that hard kind of coal known as anthracite; the gas forms the original source of heat, it rapidly communicates its heat to the coke, which begins to glow brightly, and, with the gas-flames, producing the appearance of an ordinary fire. Dr. Siemens does not give the initial cost of his stove, nor does he state the length of time required to kindle his fire, but, once kindled, it maintains a steady temperature as long as the gas is alight. By using this arrangement in a very cold office, which he was formerly unable to keep even comfortably warm with an ordinary coal fire, Dr. Siemens proves that he has been able to obtain more heat from his "gas-coke fire" as compared with the coal fire, and at a considerably reduced cost.

The other advantages of this stove are that in appearance it is perfectly satisfactory, there are no unpleasant fumes, no smoke; it is cleanly, and it can, of course, be lighted or put out at any moment without trouble or inconvenience. The arrangement can easily, and for a very small outlay, be adapted to any stove, though less heat will then be produced than in one constructed entirely upon this plan. Were such stoves as these in common use, London might soon lose one of the commonest and worst features of its climate.

**Congregational Union Lecture, 1880-1.**

**SUBJECT:-**  
"CHURCH SYSTEMS IN ENGLAND IN THE NINETEENTH CENTURY."

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**TO CORRESPONDENTS.**

"An Oxford Clergyman," and "A. C." crowded out this week.

With our Number for Thursday, December 2nd, we propose to give a

**LITERARY SUPPLEMENT OF EIGHT PAGES.**

We shall be obliged to Publishers, who desire to send books for review, if they will forward them not later than Monday next to the Editor's Office, 18, Bouvierie-street, Fleet-street, E.C.

**THE Nonconformist and Independent.**

[Combining the Patriot, Nonconformist, and English Independent.]

THURSDAY, NOVEMBER 18, 1880.

**THE NIHILIST TERROR.**

THE Russian Government seems at last to have reached the core of the Nihilist conspiracy; but we fear that it is as far as ever from having reached the source of the danger with which Nihilism threatens the State. A particular band of conspirators may be broken up, and the boldest of them may be prevented effectually by summary process from troubling again the peace of society. But in such a country as Russia Nihilism is like zymotic disease; it is a permeating principle, and multiplies itself with terrible rapidity; it spreads its poison through the whole social system, and breaks out now at one point, now at another, with malign but irrepressible energy. It did not need the bold words of one of the prisoners to warn us that the spirit lives on, though the actors may perish; and that a new band will be ready ere

they are cold in their graves to tread with self-devoted courage and firmness in their steps. The most active and responsible members of the band have no doubt been discovered, tried, and doomed.

But no one supposes that the trial and condemnation of a dozen desperate assassins can deliver the State from the fear which has so long oppressed it, or allow the EMPEROR to feel himself free from the pursuit of his secret, daring, and remorseless foes. If one thing more than another

was patent in the various attempts at assassination, planned with equal courage and skill, which of late have excited the terror of Russia and the horror of Europe, it is the evidence of the extensive ramification of the plot, and of the measure in which the poison had penetrated all classes of society. It is just impossible to believe that the Moscow and Winter Palace explosions could have been effected without the connivance of some high

in station, who were in a position to have discovered what was going on, unless they had been wilfully blind. The Nihilists who are seized and convicted are the forlorn hope of the movement. Their execution or deportation checks, no doubt,

the daring and invention of the party for a time. But there is a great army behind them, out of which new forlorn hopes will be sent to the front, unless the causes of bitter, burning hatred to the Government are honestly sought out, and by wise legislation removed.

The discovery and suppression of this core of terrorism are due, no doubt, to the energy which the new Dictator has infused into all departments of the Administration. But little has been done to heal the fountain out of which these bitter waters flow. The measures of General MELIKOFF have been wise and resolute; he has done his best to lighten the burden of tyranny, and to improve the condition of the people, as his last significant manifesto to the bakers of St. Petersburg shows. But it must be understood that what is done is done on the old lines. It is simply an attempt by an intelligent, honest, and resolute man to make pure tyranny tolerable; not an attempt to substitute for tyranny a more excellent way of rule. Nothing has been done, as yet, to meet the aspirations of young, intelligent Russia, desirous of getting, in some measure, at any rate, its own hand on the management of its own affairs. Nothing has been offered which even approaches a constitution; and the liberty which has been allowed to the Press is withdrawn again at the least blush of alarm. The system which has created the Terrorists reigns in full force, only it is more ably and, perhaps, justly administered. We say perhaps, for what can one man do amongst eighty millions? His eyes cannot be everywhere, or his hand. It is to be feared that it is within a very little circle, the circle of his immediate personal action, that the improvement is manifest. The corruption of Russian society is so utter, that beyond that circle the old system is sure to reign, probably with aggravated horrors; for in a state of panic such as the terrorists have caused, cruelty and wrong always abound.

The very first step towards a better state of things would be the granting of an honest freedom to the Press. There is nothing which despotic Governments so much and so foolishly dread as the kind of excitement which a newly-emancipated

Press rarely fails to keep up in the public mind. The Press newly freed is sure at first in some measure to abuse its freedom, and to keep the public mind in a state of needless agitation. Then the rulers get alarmed, and recall their gift. The excitement, could they but understand it, is the healthiest thing that could possibly befall. It is the safe outlet of much that would otherwise be gravely dangerous to the State. When a sore is healing, there is always some fever; the heat promotes the cure. So with the kind of excitement which liberty causes in newly emancipated States. The rulers will always do wisely to face it bravely, and rather rejoice than groan over it. Many a fierce spirit explodes through the Press which would explode through dynamite where the Press is gagged. Could the rulers of Russia but see this, and let the grievances of the people find ready utterance, and their passions free vent through the journals or otherwise, the first step would have been taken to dry up Nihilism in the springs. But as appears at present, there is no hope of radical reformation. The EMPEROR has his newly-married mistress to attend to at Livadia, and the corruption of his nearest kinsmen to mourn over; he is sad, and weary, and hopeless. While he lives and reigns, nothing vigorous will be done, and then, after him, will come the deluge.

Revolutions are simply reformations too long delayed. If the needed reforms are postponed, and the people are mocked by the old autocracy in a new dress, the new reign will witness a revolution, which, when it does break out, will cast our Western revolutions into the shade. There is a stern daring in the Russian character, as the proceedings of these terrorists makes abundantly plain, which will shrink from no extremities however dire, when the train is laid for revolution; and the Government is laying it every hour. Confident expectations are expressed in some journals that the worst is over, now that this nest of conspirators has been broken up and destroyed. We have no idea that the worst is over. Their death or deportation will be the signal for fresh demonstrations of the vitality of Nihilism, and of the determination of the conspiracy to keep the authorities in perpetual alarm. The bad harvest and the high price of bread—almost famine price—will make the mass of the suffering people ready to their hands. It is a dark, dark outlook. Immorality in the palace, schism in the Imperial family, corruption well-nigh universal in the administrative class, furious discontent in the educated, bitter want and misery in the poor—these are the materials out of which Russia has to work her regeneration. It seems as if Nihilism was really the most vital thing in the Empire; Nihilism, which, by virtue of its name, ought to be the deadliest. It alone takes up the cause of the afflicted and the right of the poor with enthusiasm, and dies proudly, and even joyfully, for what it believes to be for the public good. And yet it has no higher conception of the public good than murderous hostility to authority, and crimes which make the world shudder and turn pale. One cannot but admire the heroic courage with which Nihilists, who believe in nothing, offer themselves for sacrifice to the sword and the axe of tyranny; one cannot but shudder at the horrible crimes with which they shame their cause and stain their souls. A country which can produce such daring, ruthless, and inventive conspirators against the despotism which torments it, cannot be long held in bondage; but we may say, with equal truth, that its emancipation will probably write one of the bloodiest chapters in the history of the world.

**POST OFFICE FACILITIES FOR THRIFT.**

THE new arrangements instituted by the PostMASTER-GENERAL for facilitating and attracting the savings of the million, have something of the charming simplicity characteristic of the works of genius. But beneath an unpretending exterior, they probably conceal more fruitful germs of social and even political reform than many more pretentious measures. Amongst the multitude of voluntary institutions supported by benevolence, few have been more fruitful of good than penny banks; but having been for the most part carried on as adjuncts of other philanthropic movements, they have lacked the systematic organisation and universality essential in any attempt to collect and secure the savings of a whole people. Now this systematic organisation and this universality are manifestly best secured by Government machinery; and the purpose in hand being entirely pecuniary and commercial, there is nothing in it inconsistent with Government action. The machinery lay at hand in the post offices distributed through every nook and cranny of town and country. The possibility of using these Post-offices as Savings' Banks had already been proved; but the clerical expenses involved had, before Mr. FAUCETT's advent to office, prevented

the collection of sums smaller than a shilling. The new POSTMASTER-GENERAL, however, hit upon the plan of providing forms to receive twelve penny stamps, which could be gradually filled up whenever a penny could be saved. The form, with its twelve adhesive stamps, is then taken to the Post-office, and the account is thus opened with the deposit of a shilling. The forms and the stamps of course must cost something to produce, and as no charge for this purpose is made to the depositors we presume it is expected that the Government will be recouped by the amount of small savings which will be attracted, bearing no interest. The experiment has been tried for two months past in ten selected counties. Fourteen thousand forms have been filled up and paid in. So far the experiment is said to have been a complete success, and it is to be extended to the whole country. But Mr. FAWCETT's new scheme of public thrift does not stop here. By making possible investments of ten pounds in the funds, and affording special facilities to depositors in the Post-office Savings' Bank, he not only gives to the million practically absolute security for their savings, but he commences operations which will gradually give to a very large proportion of the humbler classes a direct and tangible pecuniary interest in the stability of national institutions.

We must congratulate Mr. FAWCETT upon the inauguration of his official career by so very practical and useful a measure. As one main difference between civilisation and barbarism is the presence of accumulated capital in the one and its almost entire absence in the other, so those civilisations are least secure in which accumulation is practically confined to a small section of the community. If two-thirds of the nation are living from hand to mouth, with no certain prospect beyond the next meal's meat, it is obvious that a terrible scope is given to the wild passions that are sometimes excited at periods of distress or in acute conflicts of opinion. Besides, rational equality can never be established so long as millions are tempted to subservience and thousands to arrogance by widespread destitution on the one hand, and concentrated wealth on the other. A dead level of absolute equality is, indeed, a dream, as dreary as it is, fortunately, impossible; but the equality which consists in mutual recognition of the enormous superiority of the human attributes we possess in common over accidental varieties of ability, rank, and means, is perfectly attainable in a well-ordered community. But such rational equality has never yet been attained in this country. Mr. MATTHEW ARNOLD is, probably, right in saying that it exists to a large extent in France; nor is the reason far to seek. It is not revolutionary theories, it is the wide-spread possession of land and of money in the funds which gives to the French proletariat both the politeness and independence that come of self-respect. The working classes in our own land possess already a large amount of political power, and have only to become aware of their strength in order to possess much more. But it cannot be for a moment maintained that as a rule they are characterised by that quiet assumption of equality as a matter of course which generally marks the French *ouvrier*. There is no doubt something in difference of race. The time may never come in England when a casual word in the street between the millionaire and the labourer will be accompanied by the equal salutation, the courteous bow, and the doffed hat on both sides; but the manly and self-respectful courtesy exhibited by the best leaders of our working classes in their easy intercourse with their social superiors will only be extended to all their fellows when the millions in England, as well as in France, have the independence which comes of the conscious possession of means to support it.

Everything, therefore, that favours thrift has a direct bearing both upon social and political reform. Without disparaging in the least Sir WILFRID LAWSON's well-meant efforts to improve the drink traffic off the face of the earth, we must believe that the diminution of drinking affects the good of the people mainly through the promotion of thrift; and, conversely, if thrift can be promoted without legal revolution, it is certain to diminish excessive drinking. It is not the man of a saving and enterprising disposition who squanders his money at the public-house; it is the receiver of more wages than can be spent in healthful food, and who does not know what to do with the surplus; or it is the miserable wretch, baffled and hopeless in the battle of life, who has owed his degradation in great measure to the want of facilities for saving in happier times. It is not the man with money in the funds who advocates violent experiments in legislation; it is the penniless adventurer, so badly off that no national calamity can well leave him worse off than he is. Now, to obtain the priceless blessings of universal thrift, the chief requisites are facilities for collecting the smaller savings, absolute security in their storage, and the prospect

of their spontaneous increase. With regard to this last condition, it is remarkable how little in the way of interest gives a charm to the possession of a banking account. To store up money, that lies absolutely dead, seems miserly; but the receipt of a few shillings from a deposit is a prospect to which the poor will look forward with cheerfulness throughout a whole year. Now, Mr. FAWCETT's plan combines all these conditions of success in a most remarkable degree; and in starting it he has already more than justified the expectations formed when he took office.

#### THE TORY LEADERS ON THE POLITICAL SITUATION.

THERE is one feature in the Tories which we can always admire. They are never beaten. They may be out-generalled, out-numbered, out-voted, but they never admit they are defeated. The duller the aspect of their fortunes and the more cheery the spirits of the leaders, the more rapturous the applause of their followers. There is good policy in this, for there are always a certain number of people who are influenced by this tone, and believe that there is something behind the scenes that the uninitiated cannot understand, but which is destined to work a complete revolution in political affairs. The Bristol Tories have been true to the sentiments of their party in their late gatherings. They have been defeated in their own city as well as in the country at large; but if Lord BEACONSFIELD had been at the head of a triumphant majority, to which Bristol had contributed a vote, they could hardly have been more enthusiastic and jubilant. Mr. EDWARD CLARKE, the latest recruit of the party, who has been hailed with a passionate fervour that would suggest that Toryism is so sadly lacking in brain-power that any accession to it fills it with a joy that can hardly find adequate expression, was there to indulge in his accustomed flourish of trumpets. Mr. CLARKE is a true representative of the latest type of London Toryism. Jingoism, in all its juvenile recklessness, inspires his rhetoric and gives force to his appeals. He seems to have genuine faith in the Imperial destiny of England, and consequently a hatred of all the progressive and cosmopolitan ideas of modern Liberals, and this gives a strength to his oratory which otherwise it would not possess. He believes in privilege, believes in the rightful supremacy of England and in the ascendancy of a particular class in England. The Colston banqueters cheered him to the echo, and he gratified them by that exultant tone in speaking of their leaders and their prospects in which Tories always delight. They found their own thoughts dressed up in stirring language and set forth with considerable energy and force, and they cheered accordingly, rejoicing especially in the thought that they had found so redoubtable a champion to combat the designs of the wicked Radicals, whom they all hate.

Sir STAFFORD NORTHCOTE, of course, had a very different part to sustain, and whatever other criticism may be passed on his performance, it must, at all events, be confessed that he was true to himself. Sir STAFFORD is not brilliant in his statesmanship or impressive in his eloquence, and no one could pretend that there was a trace of either quality in his speech. There was not even an approach to an original idea, and the tameness of the common-places, which were worthy only of a second-rate politician, was not relieved by the mode of presenting them. Sir STAFFORD has never shown himself a generous opponent to Mr. GLADSTONE, and there was not a trace of generosity in his tone at Bristol. It might be safely added that he has never been formidable as a leader of Opposition, and there are certainly no indications that he is about to display great qualities now. If there is need of genius, or *élan*, or startling sensation in order to rally the beaten forces of Toryism and conduct them to victory, there must be other leadership than that of the late CHANCELLOR of the EXCHEQUER. It may be said that nobody expects such an achievement from him; that there are others, like the redoubtable Lord RANDOLPH CHURCHILL, who can give the hard knocks, but who on this occasion did not put in an appearance; others again, like Mr. CLARKE, to excite the enthusiasm of the followers. Still, even so, it is an unfortunate thing for a chief that he commands only a quiet and respectful deference, and has to trust to others to kindle that passion by means of which he hopes to regain power.

We complain, however, less of the intellectual weakness of Sir STAFFORD than of the twist in his political ethics. A high-minded man, determined on carrying right principle into all his public judgments and utterances, would not have dealt with the Eastern policy of the Government in the style to which he condescended. No doubt Tory advocates have insisted that Dulcigno was

not assigned to Montenegro by the Berlin Treaty, but an honourable statesman, with the responsibilities of a leader, should not have stooped to so paltry a subterfuge. It is quite true that the treaty gave Dulcigno to Turkey, but it is equally true that Turkey preferred to surrender it in preference to other territory which it was bound to yield to its rival. But it is not of much use to urge this, since Sir STAFFORD's contention really amounts to a justification of Turkey in evading the terms which she herself had accepted. As we study his pleadings, we cannot help asking whether the Treaty was meant to be a dishonest imposture by which Russia was to be deprived of the fruits of the costly war she had waged. As a matter of fact, Turkey made promises in virtue of which the hostile army was withdrawn from her territory, and she recovered provinces that she must otherwise have lost; and then, to employ the simile of Sir STAFFORD NORTHCOTE, amused herself by playing a game of bob-cherry with the Powers who were foolish enough to trust to her plighted word. Throughout the speech we look in vain for a word of honest indignation against the potentate who amuses himself and insults all Europe by this extraordinary sport. Indeed, we see not how a member of Lord BEACONSFIELD's Cabinet could have condemned him with any justice, seeing that, on Sir STAFFORD's own showing, our two ambassadors treated Greece to the same game.

The amazing thing to us is that these Tory speakers seem wholly unconscious of the discreditable aspect in which they present their own policy. Put into plain English what they say is, that it is useless for the Ministry to pretend that they are following out the ideas of their predecessors in insisting upon the execution of the Treaty of Berlin, for though they had concluded it, they never meant it to be enforced. When the Russians had relaxed their grip, its work was done, and henceforth it was for the SULTAN to carry out its provisions at his own pleasure. Of course this is not distinctly said, but it is more than implied in Sir STAFFORD's attack, as well as in the ordinary criticism of the Opposition upon the policy of the Government. The leader, in truth, pandered only to the most unworthy prejudices of his followers. He never rose above the lowest level of party warfare, and indulged in a kind of representation which exhibits even party conflict in its worst aspect. The honour of the country was forgotten in the desire to make a point against an adversary, while the most sublime indifference to facts was exhibited in the attempt to produce the impression that the BEACONSFIELD Ministry were men of peace, while the Liberals are resorting to a policy of coercion.

That patriotic sentiment would induce a generous judgment of the action of the Ministry in Ireland was not to be expected, and if any were weak enough to anticipate any sign of such high-mindedness, they must have been grievously disappointed. This is not the time for the bandying of accusations and recriminations in relation to Irish affairs. The fire ought to be put out before we begin to inquire who held the torch and lighted the flame. The Ministry are struggling bravely against the difficulties they have to face, and the most malignant foes might well cease from criticism until there is some return to quietness. The Boycott incident is unquestionably a disgrace to the country, but the Ministry are responsible for nothing in connection with it, except the ability with which the evils which at one time were threatened, have been averted. They did not rouse the people to that passion which has found such terrible methods of executing its vengeance. They have not withheld from Captain Boycott the defenders necessary to secure his safety. It was impossible that they could punish the tradesmen who would not have him as a customer, or the workmen who would not dig up his potatoes, or the carmen who would not drive him or any member of his family. Such a blockade, if it could be made effectual, was beyond the power even of soldiers or police. In another country it would have been difficult to secure the unanimity of the peasants, which was essential to success, but in Ireland it was easily obtained, and the mode of breaking down such a compact is not very obvious. The possibility of such an isolation of an individual who happens to offend popular feeling is a terrible thing to contemplate, but the blame cannot be laid on the Government. Their conduct in relation to the Ulster expedition has been marked by singular wisdom, as ought to have been acknowledged even by Tory opponents. But the great object of Mr. GIBSON, who undertook to set forth the case of the landlords, was to try and fix the blame on the Ministry, and some of the reasoning he employed with this view was not very creditable. But we will not argue the case now. Our own belief is that the present state of things is due to those with whom Mr. GIBSON is in closer association, and of whose views he was the most able

exponent in the House of Commons. But this is not the time for such discussion. The Opposition have really nothing to say which deserves attention, and they would act more wisely if they kept silence.

Although the frequent Cabinet Councils are no more than what is customary at this season, it is generally understood that the State of Ireland is the leading subject of consultation in Downing-street. At first it was reported that Her MAJESTY's Ministers had decided to convene Parliament about the middle of January, which was interpreted as adverse to a policy of coercion, and simply as a means of gaining additional time for what must, under any circumstances, be an important Session. Yesterday it was stated that the expediency of a December Session—which would mean an application to Parliament for the suspension of the Habeas Corpus Act—was not decided, and was to be further considered.

Last evening the *Standard* announced that, after a Cabinet Council in the afternoon, it was decided that Parliament should be summoned for the despatch of business on January 6th, which may be regarded as a compromise between those in favour of coercion and those who prefer remedial legislation. We imagine that if both are needed both will be simultaneously announced in the Speech from the Throne.

At such a juncture the appearance of the two chief Radical members of the Cabinet on a public platform has excited special interest. Neither Mr. BRIGHT nor Mr. CHAMBERLAIN in their speeches on the opening of the new Junior Liberal Club at Birmingham shirked the question of the hour. The President of the Board of Trade, while entreating the Irish people to accept the assurance which had been given to them that the land laws should be carefully considered at the earliest possible moment, and such amendments proposed in them as inquiry showed to be just and equitable, asked English Liberals also not to allow themselves to be diverted even by crime and outrage from what was their plain duty in this matter. Nor did he believe it possible or right to destroy liberty in order to preserve law, holding that it was unconstitutional at the first outbreak of the disorder to proceed to suspend all the safeguards of liberty of a nation without at all events at the same time inquiring into the causes and endeavouring to remove the causes which may have promoted and instigated that disorder. Mr. BRIGHT's speech was in a similar strain, and was guarded by the statement that he only expressed his own opinions. The present movement in a portion of Ireland was (he said) a social revolt of a very strange and extraordinary character. It was not apparently so much a rising against the Government as against the owners of the soil, and it had been stimulated by the rejection of the Compensation for Disturbances Bill by the House of Lords. But force was not a remedy. What was in his view required to meet the emergency was a Government measure by which when landowners were willing to sell—and there are many at all times, and tenants able and willing to buy—it could be done through the instrumentality of a Government Commission, and by this means the number of the proprietary farmers in Ireland might be rapidly increased, and he thought five or ten millions might be well spent in bringing the question to a successful issue. The Administration, he said, might find great difficulty, and even danger to themselves, in dealing with this question; but, for his part, he believed that any measure on the basis that he had referred to, or anything like it, would have the effect of improving the value of all landed property in Ireland. It would thus appear that up to Tuesday night neither Mr. BRIGHT nor Mr. CHAMBERLAIN considered that an adequate case had been made out for a coercive policy.

The BOYCOTT incident, like many others when they come to be examined more narrowly, has been stripped of its romance. The relieving expedition was, by the wish of the Irish Government, reduced to fifty Ulster men, whose arrival at Ballinrobe was preceded by a military force of some 1,500 men, including a body of cavalry, who had to set up their tents, and put up with short supplies, as though in an actual campaign. It has been a dreary business. Drenching rains attended the march on foot to Lough Mask House, where the accommodation was, of course, quite inadequate, and the welcome anything but cordial. The peasantry jeered, but did not threaten, and still hold aloof. The cavalry horses are picketed on the sodden grass of the park of Lough Mask House; the troops are damp and dispirited; and the Orangemen who are saving Captain BOYCOTT's root-crops—which are not worth much—are disappointed with him and their own position—for he lacks sympathy—and they care not how soon they leave the dreary county of Mayo, when the owner of the property will accompany them. The tenant farmers have been proposing to send a deputation to Lord ERNE, their landlord, who is reputed to be less exacting than his agent, to tender to him the full amount of rent due, and to sub-

mit to the Earl the details of the tyrannical acts of Captain BOYCOTT, and ask for his dismissal. Possibly in a week the danger may have blown over, and the district have returned to its normal state.

The Land League has, however, forbidden the proposed deputation, and especially the tender of rent—an ominous sign of their mischievous omnipotence—and Lord ERNE has himself declined to receive his tenants in consequence of their determined hostility. Meanwhile, fresh troops have been sent to Ballinrobe to relieve such as may be ordered to Galway in consequence of a recent importation of arms from the United States. One assassination, and many outrages of an aggravated character, are reported, and there are signs that the system of terrorism is extending. Though the prompt intervention of the Irish Executive has averted what might have become a local civil war in Mayo, and has vindicated the supremacy of the law against secret conspiracy, it is by no means clear that the spirit of lawlessness has yet received a decided check.

The *Daily News* announced on Monday in prominent type that Mr. GLADSTONE was, in a few days, expected to pay a visit to Lord DERBY at Knowsley. Even those least disposed to draw occult inferences from simple statements would be inclined to imagine that the proposed meeting has some political significance. Lord DERBY is at present an "unattached" supporter—or, if that be too strong a word, well-wisher—of the present Government. If we remember aright, his Lordship voted, though with some reservations, for the Compensation for Disturbance (Ireland) Bill, and may now be disposed to throw the weight of his influence into the scale in favour of a thorough settlement of the Irish Land question, if not to take office under Mr. GLADSTONE. Some Tory writers have been speculating on the early secession from the Liberal ranks of some of the Whig landed proprietors, whose personal interests are thought likely to outweigh their loyalty to party. At all events, the open adhesion of Lord DERBY to the Government would tend to counteract this tendency, especially if he should consent to enter the Cabinet. There have been rumours of resignations, which can only be set down as club gossip. It is, indeed, possible, if not probable, that Lord Chancellor SELBORNE will, ere long, retire, but a recasting of offices would be necessary if Lord DERBY were to become a Cabinet Minister. But his lordship has come to town, so that political gossips will have to construct a new castle in the air.

The results of the pending elections will be watched with much interest. Our readers will not have forgotten the wave of popular enthusiasm which carried Mr. WATKIN WILLIAMS in for Carnarvonshire by a very large majority, and left the son of the great Welsh magnate, Lord PENRHYN, out in the cold. Mr. WILLIAMS having accepted a judgeship, it was thought the Liberals would have a walk over. But the Tories are prepared to fight, and have secured a Welsh landowner in the person of a Mr. NANNEY. No better Liberal candidate could appear than Mr. RATHBONE, who is highly popular in North Wales. Of the result there can be little doubt. In Renfrewshire, vacant by the death of Colonel MURE, who fought hard for his seat last May, Mr. CRUM, a local Liberal, will have a walk over. The issue will probably be the same in Clackmannan and Kinross, from which constituency Mr. ADAM has retired on his appointment as Governor of Madras. Here Mr. BALFOUR, the Solicitor-General, has come forward, and in his address he significantly remarks that while he would "view with regret the Disestablishment of the Scottish Church, he thinks that such a course would be best both for the country and the Church itself." There must be a strong undercurrent in Scotland in favour of Disestablishment when a member of the Government deems it expedient thus to express himself in an electoral address.

For the present the FERRY Cabinet is secure. The large majority which in the Chamber of Deputies on Thursday last passed a vote of confidence in the Government, showed that there was no serious intention on the part of the Republicans to drive them from office. In the Senate, where M. BUFFET on Monday proposed to condemn Ministers for the arbitrary enforcement of the March decrees, the issue was more doubtful. The features of the two nights' debate were the explanations as to his resignation given by M. DE FREYCINET, the open references to the occult influence of M. GAMBETTA, and the condemnation of the arbitrary policy of the Government by M. DE LABOULAY and M. JULES SIMON, both Left Centre politicians. M. FERRY would accept no motion that implied censure, and eventually the order of the day, pure and simple, was carried by a majority of six (143 to 137). The Cabinet is respite, but the Magistracy Bill, which has for its object to remove reactionary administrators of the law, bids fair to bring about another crisis.

An apology is almost necessary for again referring to

the Dulcigno difficulty. It is the old story with some variations. The SULTAN gives emphatic assurances; DEEVISH PASHA rages at the Albanians; the Albanians are much excited; and the international fleet remains at Cattaro. The Turkish general has, however, succeeded in drawing a military cordon around the little seaport, and threatens to shoot all who attempt to force their way through. It remains to be seen whether the drama will turn out to be a tragedy or a comedy.

The Marquis of RIPON has been holding a grand Durbar at Lahore. On Sunday his lordship reviewed the force of ten thousand soldiers who had returned from the Afghan campaign, and promised or distributed rewards. On Tuesday the VICEROY made a speech to the assembled Indian princes and officials. It contained an important declaration of policy, which, to a great extent, reverses that of his predecessor. After speaking at some length on such subjects as the tenure of land, agriculture, railways, and education—questions but little heard of during the adventurous rule of Lord LYTTON—his lordship avowed that it would be his constant endeavour to walk in the footsteps and apply the principles of Lord LAWRENCE. That great Indian statesman, when Governor-General sixteen years ago, and ever since, pre-eminently favoured a policy of peace and internal development as opposed to continual extension of territory, and resolutely set his face against intervention in Afghanistan, "scientific frontiers," and all such delusions. It is these views in general that Lord RIPON, no doubt with the full sanction of the Home Government, now publicly endorses, and we may rest assured that he will, as opportunity offers, give practical effect to them.

#### NINETEENTH CENTURY PIONEERS.

##### XVI.—JOSEPH STURGE.

JOSEPH STURGE was descended from a long line of Quaker ancestry, that can be traced up to the days of George Fox. He was born in 1793, at Elberton, in Gloucestershire. His father was a farmer, as his forefathers seem to have been for many generations. He himself began life as a farmer, but only continued in that calling for a few years, during which, however, he had an opportunity of showing that steadfast adherence to principle for which he was conspicuous in after life. When he was eighteen years of age he was drawn for the militia, a service that was then compulsory. Of course he refused to serve, and was prepared, if necessary, to go to prison, for that was then the ultimate penalty due to those who declined to be trained in the art of homicide. But the young farmer had a flock of sheep, and that was seized and sold, and so paid his ransom. But in 1814 he quitted the cultivation of the soil, and entered into business as a corn-factor, first at Bewdley and finally at Birmingham and Gloucester. At that time the trade in corn was of a singularly hazardous and fluctuating character, and for several years he had to contend with manifold vicissitudes and discouragements, during which he preserved his integrity and a good conscience by resolutely adopting his expenditure to his means, instead of indulging in that perilous casuistry so prevalent in our day, that appearances must be kept up, or credit will suffer. At no time did Mr. Sturge allow himself to sink to a mere man of business. Even during those years of anxious and strenuous struggle through which he had to pass at the outset of his commercial career, he reserved some portion of his time and substance for those enterprises of religion and philanthropy, to which, later on, nearly his whole life was consecrated. Very early in his career he espoused the cause of the Bible Society, the Peace Society, and the Anti-Slavery Society, with characteristic ardour. Nor was he a man to shrink from the duties and responsibilities of citizenship. Without presuming to censure those who thought differently, he had a profound conviction that to him it was a part of a Christian's duty to take an active interest in the affairs of the community, among whom he lived, and by personal service and influence to do what in him lay to give to those affairs a direction that should be in harmony with Christian principle and conducive to the general good. During his early residence in Birmingham these views were rather severely brought to the test. Amid the intense excitement which attended the Reform Bill of 1832, certain associations, known as Political Unions, were formed in different parts of the country. The first of these was organised at Birmingham, under the auspices of Mr. Thomas Atwood, who afterwards represented the borough in Parliament. Mr. Sturge having satisfied himself that its objects were just, and the means it employed legal and peaceable, joined this body. Taking into account the state of feeling that existed at that time among religious people, and notably those of his own society, this was an act of great courage. He was exposed for a time to great misconstruction and reproach. But in a long and able letter signed by himself and his brother John, who had followed his example, the course they had taken was boldly indicated on the highest grounds of Christian consistency and obligation. Later in life and acting on the same principle, he threw himself with all the energy of his ardent nature into a movement for the extension of the suffrage. There is a special fitness in referring to that portion of Mr. Sturge's career in these pages. For it was owing largely to a series of masterly papers in the *Nonconformist*, from the pen of its honoured editor, under the general title of "Reconciliation between the Middle and Labouring Classes," that Mr. Sturge was induced to embark in that agitation, and, in all the efforts he made

to give effect to the principles embodied in those papers, Mr. Miall was his most faithful and powerful ally. No body of men ever engaged in an enterprise with higher and nobler aspirations than those cherished by Mr. Sturge and his associates at that time. But their endeavours were frustrated partly by the selfish jealousy of the middle classes, which, happily, has been greatly corrected since then, and partly by the passionate violence of a section of the working classes deluded and misled by Feargus O'Connor and his party.

In obedience to the same sense of public duty Mr. Sturge made three attempts to enter Parliament. In 1841 he stood for Nottingham, against Mr. Walter of the *Times*. He was defeated by a majority of 84. An Election Committee, however, unseated Mr. Walter. The seat was offered to Mr. Sturge on his petition, but he declined to take that step. Once he stood for Birmingham, and once in 1847 for Leeds, when he fought the battle of the voluntary educationists, under the auspices of Mr. Edmund Baines. On several subsequent occasions he was invited to offer himself as a candidate. But he firmly and without hesitation declined all such invitations, and was wont to say in the latter years of his life that he deemed it one of the things for which he had to be thankful to Providence that he had failed to get into the House of Commons.

And, indeed, prominent as was the place he once occupied as a politician, it was specially as a philanthropist that his name and memory deserve to be had in remembrance. Early in life he became deeply interested in the Slavery Question, and was associated with Mr. James Cropper, who had the honour of being the first missionary of Abolitionism in England, in his efforts to stimulate the torpid conscience of the nation in reference to that great iniquity. For it is a singular fact that after the abolition of the slave-trade, there came a period of comparative apathy over the public mind as respects the institution of slavery itself. Mr. Sturge was one of the most efficient instruments in disturbing this apathy, and in creating that powerful opinion in the country, which swept away the evil thing from the face of the British dominions. It would be impossible within the compass of this sketch to commemorate worthily all the services and sacrifices he made in connection with this cause. Birmingham was for many years next to London, and sometimes before and above London, the most important centre of activity for all anti-slavery operations. Throughout the whole of the Midland counties, especially, Mr. Sturge's labours were indefatigable; organising societies, getting up public meetings, corresponding with the friends of the cause, and moving into action all within the circle of his influence by the energy of his character and the contagion of his benevolent enthusiasm.

When the Whig Government, constrained by the growing excitement out of doors, very reluctantly and grudgingly undertook to deal with the subject of slavery in the West India Colonies, the plan they proposed was such as grievously disappointed the expectations of the friends of the slaves. There was one feature especially in their scheme that was singularly obnoxious to the abolitionists—that was the apprenticeship of twelve years (afterwards changed into seven) to which the slave was consigned, and which was, in fact, nothing but the perpetuation of slavery under another name. Mr. Sturge and his friends offered strenuous resistance to this provision, but in vain. But the intelligence that reached this country from the West Indies after the Act was passed, amply justified the prognostications in which they had indulged as to the operation of the apprenticeship clause. It was found that the so-called emancipation was a mere delusion and mockery. The English nation had paid down their twenty million for the negro's freedom, but the negro was not free. Mr. Sturge was in active correspondence with the friends of the slaves in the Colonies, who furnished him by every post with abundance of sickening evidence of the frightful severity with which the apprenticeship was being worked by the planters and their subordinates. But much of this evidence was given under the seal of secrecy, as those who gave it were apprehensive of their own safety, if their names became known. Under these circumstances Mr. Sturge determined to go and see for himself. The part he took on this occasion was so graphically described by Lord Brougham in a conversation with Mr. Cobden which the latter communicated in a letter to Mr. Sturge's biographer, Mr. Richard, that we cannot do better than quote a part of it here. Mr. Sturge was trying to convince Lord Brougham that the apprenticeship clause ought at once to be abolished, a suggestion which the latter ridiculed as preposterous and impracticable. "Lord Brougham," said the quiet Quaker, "if when Lord Chancellor thou hadst a ward in Chancery who was apprenticed, and his master was violating the terms of indenture, what wouldst thou do?" Lord Brougham felt this was a home-thrust and replied, "Why, I should require good proof of the fact, Joseph Sturge, before I did anything." "Then," continued Mr. Cobden, "Brougham told me how our friend rejoined, 'Then I must supply thee with the proof; how he packed his portmanteau and quietly embarked for the West Indies, made a tour of the islands, collected the necessary evidence of the oppression that was practised on the negro apprentices by their masters the planters; how he returned to England and commenced an agitation throughout the country to abolish the apprenticeship, to accomplish which it was necessary to re-organise all the old anti-slavery societies which had been dissolved, or had laid down their arms, happy to be relieved from their long and arduous labours; how he brought them again to the field, and attained his object. This was the narrative of Lord Brougham, and well do I remember the very words in which, in conclusion, he awarded the whole merit to our friend. 'Joseph Sturge,' said he, 'won the game of his own bat.'"

Mr. Sturge's interest in the West Indies did not

cease with the completed work of emancipation. He kept vigilant watch over them for years; indeed, to the end of his life. Among the stipendiary magistrates appointed by the British Government to administer the law after the passing of the Emancipation Act, there were some who fell under the displeasure of the planters by the resolute manner in which they set themselves to oppose the frauds and cruelties practised on the negroes. One of these, Dr. Palmer, became the victim of incessant persecution by the dominant class, and was at last driven from his post. He failed to get any redress from the Government, but by the exertions of Mr. Sturge and others a subscription of upwards of £1,000 was raised and presented to him. The planters, after their prey had been torn from their hands, turned to wreak their wrath upon those who had been the friends of the slaves. By libellous prosecutions some of the ministers and missionaries in Jamaica were harassed and tormented. Again Joseph Sturge came to the rescue, and a sum of more than £1,000 was raised for the help of those sufferers for righteousness' sake.

But the emancipated negroes, especially, were the objects of his constant solicitude. He started a West India Land Investment Company, the object of which was to place within reach of the liberated slaves the means of obtaining an independent settlement on the land by the purchase of small freeholds and the establishment of free villages, so that they might not be absolutely at the mercy of the planters, who had shown a disposition to eject them from their tenements, or to exact of them ruinous rents, unless they accepted any wages their masters proffered. And though Mr. Sturge's project was balked through the refusal of the Government to grant a charter to the company, he did his utmost personally by advancing considerable sums on loans to the different missionaries to enable them to purchase land on which the negroes might settle and build cottages.

Anxious, moreover, to raise the intellectual and moral character of the emancipated slaves, he established a "Jamaica Education Society." By means of this association considerable sums were raised for many years, principally by the Society of Friends, and transmitted to the Baptist missionaries for educational purposes.

But here we must pause for the present. Mr. Sturge was a man whose sympathies were so broad, and whose activities were so varied, that it is impossible to do the scantiest justice to his labours within the limits of a single article. We trust our readers will not regret if we resume our notice of him in a future number.

#### WAYSIDES GOSSIP.

THE "company" so long and laboriously engaged in revising the authorised version of the New Testament concluded their work on Thursday last, having sat in all 407 days. The publication of the new version, which is intended to supersede the familiar translation that has been in common use for no less than 270 years, will be awaited with much interest. Times are, indeed, much changed since the Hampton Court Conference completed their three years' labours, which were dedicated "To the Most High and Mighty Prince James, by the grace of God, King of Great Britain, France and Ireland, Defender of the Faith," &c., in a fulsome preface, which any one may read in his own Bible. That translation was undertaken as a reply to the troublesome Puritans, who wanted James I. to reform the Church of England, and who are referred to in the introduction as "self-conceited brethren, who run their own ways, and give liking unto nothing, but what is framed by themselves, and hammered on their own anvil." The learned divines who have just completed their meritorious work under the auspices of the Bishop of Gloucester and Bristol, have included not a few descendants of these maligned Puritans. With the Dean of Westminster and three other Deans, Dr. Vaughan, Master of the Temple, Canon Westcott, &c., have been associated in this labour of love, Professors Angus, Lindsay Alexander, Newth, and Moulton, representing respectively the scholarship of the Baptists, Congregationalists, and Wesleyans, and (by correspondence) several American divines of various denominations. However successful the new version of the New Testament may be, embodying, as no doubt it will, all the approved results of recently-discovered manuscripts and modern scholarship, the great problem remains to be solved—how is it to be got into general use, and how long it will take to supersede the authorised version consecrated by tradition and immemorial usage?

Christmas annuals and Christmas numbers will ere long be courting public favour. Conspicuous amongst these will be the Christmas number of the *Graphic*, which, always welcome, promises this year to be more than usually attractive, and will have in the forefront a large coloured design from the gifted pencil of Millais. The proprietors of this enterprising illustrated weekly paper have taken the public into their confidence. It is stated on authority that they go to press with an edition of 400,000 copies, which have been produced at a total cost of £14,000, the expense being materially increased by the number of workings, some of the coloured pictures being passed through the press no less than fourteen times. It is very evident that the margin of profit in connection with this gigantic Christmas venture cannot be very large in proportion to so vast an outlay, even when the proceeds of advertisements are added.

It is indeed the age of gigantic enterprises. To a large extent our Yankee cousins outdo us in this respect. With them vastness is an essential element of greatness. We doubt, however, whether they can point to anything in the way of big libraries equal to Mudie's. This great establishment lately swallowed—so to speak—1,500 copies of McCarthy's ponderous "History of our Times," 1,000 of Miss Bird's "Japan," and other popular works, such as D'Albert's "New Guinea,"

"Early Days of C. J. Fox," Kinglake's "War in the Crimea," in like proportion. That kind of appetite is not soon satisfied, for Mudie's are about to take no less than 3,000 copies of "Endymion," the new novel with which Lord Beaconsfield has been beguiling his political leisure—long may it last! This large order is not unprecedented, even a greater number having been taken at Mudie's of "Livingstone's Travels," and one of George Eliot's works.

Lord Beaconsfield's novel, which will probably be more lucrative to its versatile author than any of George Eliot's, is to be brought out on the 24th by Messrs. Longman. That it will be political may be assumed as a matter of course. According to the *Pall Mall Gazette*, its hero "bears a strong family resemblance to the remarkable individual whose principles and politics were first revealed to the world under the disguise of Vivian Grey," and amongst the characters will be found the late Emperor of the French "and a statesman who, but for the fact that the story concludes nearly twenty years before Sedan, might have been mistaken for the Prince Chancellor of Germany."

It is a great pity the Government had not time during the late short session to carry their Bill for mitigating the heavy cumulative penalties upon parents who neglect to vaccinate their children. It is impossible that a law can long be enforced when it meets with such passive resistance as in Leicester, where 1,500 persons refuse to obey it and the Guardians to prosecute, and when the public become familiarised with such cases as that reported in Monday's papers, in which a child in London was vaccinated while suffering from erysipelas, and died. Is there no means of reconciling the demands of public safety with individual rights in this matter? A remedy has occurred to us so simple that we suppose there must be some insurmountable difficulty in the way, or medical and sanitary authorities would have suggested it. Why not give objectors the alternative of using animal vaccine, or of incurring the penalties of the Act? So far as we know, there is no possibility of blood poisoning—the evil reasonably dreaded by anti-vaccinators—by the use of animal vaccine. Is it too strong for the tender frames of children, or impossible to obtain in adequate quantities? If both these drawbacks could be removed, vaccination would lose its terrors for the conscientious or ignorant, and the special injustice of the legal penalty would be removed.

If the unsightly Temple Bar Memorial should ever be carted off to the Thames Embankment, or other more suitable site, it will only be by the force of ridicule. *Punch* is doing his best with that view this week, and publishes the following clever, satirical verses, illustrated by a very free likeness of "The Griffin," which must be seen to be appreciated:—

#### THE GRIFFIN'S LAMENT.

AS SUNG BY THE FLEET-STREET SELKIRK.  
I am monarch of naught I survey;  
E'en my site is a theme of dispute:  
Every omnibus horse that I see,  
As he passes me says, "What a brute!"  
Talk of dignity? What are its charms,  
When, thrust in the popular face,  
I fill the whole street with alarms,  
Looking down from this horrible place?  
I'm out of humanity's reach,  
Stuck up here on the summit alone,  
And as for the music of speech,  
All I got is a hiss or a groan!  
For no beast of the plain, old or new,  
No brute from the depths of the sea,  
No bird that you'll find at the Zoo—  
Has the vaguest resemblance to me!  
No wonder I can't inspire love!  
Why, at dusk, I'm the cause of such dread,  
That had I the wings of a dove,  
I'd make for the Duke of York's head.  
Up there, I my grief might assuage,  
And at least limit critical truth  
To such chaff as might come from the cage,  
In the shape of the sallies of youth!  
But alas! spite rebuke and report,  
And letters and threats by the score,  
I've been fixed! And henceforth, without sport,  
I shall hear my name mentioned no more!  
My friends in the City, do they  
Send a wish or a thought after me?  
I trust that they do, for this way  
Not a friend but old Birch shall I see.  
So the traffic each night sinks to rest,  
The barrister turns to his square:  
The bustle all hurries due West,  
Yet still I sit here in the air!  
And if you could then see my face,  
You'd say, "He has had it so hot,  
Has that brute, that he knows his disgrace,  
And admits he's a precious bad lot!"

The honourable positions held by the late Rev. John Rodgers in connection with the London School Board have now been filled up by separate appointments. To that of vice-chairman, Mr. Edward North Buxton, a gentleman of business capacity and leisure, has been elected by a decisive majority over Mr. Freeman, whose lengthened services would have given him a stronger claim, but who happens, like the chairman (Sir Chas. Reed) to be a Nonconformist. So, also, is the Rev. Mark Wilks, whom the School Management Committee almost unanimously chose as their chairman. This particular office is more onerous and responsible than any other on the Board. Like his predecessor and friend, Mr. Wilks, has given years of gratuitous and untiring service, and rare faculties, to the work of building up the Board-school system in London. Nothing but self-sacrificing devotion could induce any educationist to accept the mantle of the late Mr. Rodgers, whose signal services will, we trust, be recognised in some appropriate way.

THE TRUTH OF THE RESURRECTION.  
DR. KENNEDY'S MERCHANTS' LECTURE.

THE third of the present course of lectures, which was delivered, as usual, on Tuesday morning, at the Weigh House Chapel, was based on Acts x. 39, &c. By the resurrection of Jesus Christ, said the lecturer, he meant that the body taken down from the cross was restored to life, and that Jesus appeared in that body for forty days to his disciples. He was not called on to determine what changes, if any, that body underwent. All that he maintained was that the body, which was crowned with thorns and nailed to the cross, was restored to life without seeing corruption. The bodily resurrection of Christ was, he contended, an historical fact. How could such a fact be established? What tests could be applied to it? Sceptical critics alleged that the supernatural must be necessarily legendary. Critics of that class called themselves scientific, and looked with compassion on those who could not rise to their platform. Their dogma was, however, a sheer begging of the question. As long as a God was believed in, a miracle might be possible, actual, and capable of proof. Orthodox believers were alone truly scientific and the only true freethinkers, for they were prepared to come without prepossession to the discussion of the historical evidence for the resurrection of Christ. Historical evidence, said Sir G. Cornwall Lewis, like judicial evidence, was founded on the testimony of credible witnesses. And, according to the same writer, a witness would be credible, if the fact borne witness to fell within the reach of his senses, if he were an intelligent observer, if his memory could be trusted, and if he were free from bias or hope of gain. Dr. Arnold maintained that the credibility of an alleged fact did not depend so much upon the evidence being contemporary, as upon its being that of men who loved truth with all their heart. Historical facts were not capable of demonstration, but the absence of demonstration did not imply any lack of certainty. Dr. Whately had shown how even the facts of the life of Napoleon Buonaparte might be questioned, and Dr. Johnson maintained, in a notable conversation with Boswell, that it was always easy to be on the negative side. Men had no right to determine *a priori* the amount of evidence which should be regarded as sufficient. Proofs, or alleged proofs, had to be faced and to be sifted, and a judgment had to be pronounced upon them. For the resurrection of Jesus Christ, evidence as credible as that which Sir G. Cornwall Lewis demanded for the purposes of ordinary history could be adduced. The authenticity of the Gospels would be assumed, but only to a certain extent. Paul, who was not a personal follower of Christ, bore as clear testimony to the resurrection of Christ, as did the evangelists. A Rationalistic writer, Keim, had said that Paul was not a man to be indifferent to facts; that, on the contrary, he was compelled to satisfy his mind as to matters of history and criticism. A minute knowledge was shown by him of the facts of the Lord's life, death, and resurrection, a knowledge which could have been obtained only by a keen collation and collection of the materials of information accessible to him. His youth was spent in Jerusalem, and there he may have seen Jesus. He witnessed the first Christian martyrdom. The conversion of Paul took place within a year or two of the crucifixion. His testimony went back, therefore, to the very morrow of the resurrection, and until the year of his death, A.D. 64, he preached a risen Christ. Paul declared that 500 persons, the greater part of whom remained alive, had seen Christ after His resurrection at one time. The occasion referred to was probably that when the eleven disciples met Jesus on a mountain in Galilee. The fact that Jesus was seen, after His resurrection, by Cephas and James, was also referred to by Paul. Light was thrown upon this statement by Paul's visit to Peter at Jerusalem, three years after his conversion, when he also saw James, and doubtless heard from their lips the circumstances attending the resurrection of our Lord. Other evidence besides that of the evangelists was then forthcoming for the resurrection of Christ. The honesty of the truth-seeker and the truth-teller, for which Dr. Arnold asked, in the case of a witness to an alleged historical fact, was to be found in Paul. The exacting requirements of Sir G. Cornwall Lewis were more than met. It had been said that the witnesses to the resurrection of Christ were all His personal friends. But that fact strengthened rather than weakened their testimony. They were convinced that what they declared was true, and therefore said that it was true. To doubt a man's word because he believed it was a strange proceeding. The mental attitude of the disciples should also be taken into account. They did not believe that Christ would rise from the dead, and their incredulity had to be overcome. It had been asked, Why did not Jesus show Himself to those who crucified Him? But, had He shown Himself to Pilate and the Sanhedrim, it would have provoked fresh turmoil and produced no conviction. No spiritual good would have resulted. His persecutors had no right to expect further evidence, neither were they, in any sense, the men to

be the witnesses of the resurrection. The Sadducees would have been only stirred up to greater hostility to Christ and His disciples, and nothing would have been easier for them than to have denied His identity. Dr. Kennedy will, we may add, continue his argument for the historical reality of the Resurrection of Our Lord next Tuesday morning.

THE AGE AND THE CHURCHES.  
MR. ROGERS' CONGREGATIONAL LECTURE.

THE first of the present course of Congregational Lectures on "Church Systems of the Nineteenth Century," was delivered in the library of the Memorial Hall on Tuesday evening by the Rev. J. G. Rogers, B.A. Prayer having been offered by the Rev. Dr. Kennedy, the chairman, the Rev. Professor Newth, D.D., after a few introductory remarks, called upon Mr. Rogers to deliver his lecture. The last half-century, said the lecturer, had witnessed a change, alike in the internal condition of the several communities which constitute Anglican Christendom, and in their relations to each other, that was little short of a revolution. The change had been silent and unobserved, in spirit rather than in method; but, nevertheless, a more thorough transformation had been wrought than any legislation could have accomplished. A superficial observer, looking at the England of to-day, might say that all things continued as they were, from the beginning, at least, of the days of toleration. It would be a melancholy fact if true; but it was not more than half a truth. Men did learn, though they might not always be ready to admit how far they had been compelled to renounce old ideas and admit new ones. Church and world, though, perhaps because, antagonistic, acted and reacted upon each other. It was not easy to describe the change, or to trace the connection between each separate cause and its results, any more than to write the history of the pebble on the beach, or to show what each individual tide had done towards shaping it into the form which the action of the waves had given it. But the result was as impossible to deny in the one case as in the other. It was not only in our own country that those influences had been at work. But among us they had been more felt, partly because of the free play of modern ideas, but still more because among us Christianity was still a living force, and church life a reality. Dr. Hillebrand, in the *Nineteenth Century*, had stated that Germans found some compensation for their inferiority in political freedom by their more perfect liberty in respect of theological thought. But the robustness of principle, and the independence of character, which had made our political institutions what they were, were to be traced to the sincerity and depth of our religious convictions. Happily for the nation, they had not sunk into a condition of supreme indifference to Christ and His message. The passion with which Christianity was attacked was a tacit recognition of the hold it still had on the minds of the people, as was the fierceness of the controversies about things which were but childish trifles in the eye of those to whom Christianity itself was but a strange illusion. Despite much that justified anxiety, there was reason for thankfulness that the religion of Jesus Christ had still such a hold on the nation that alike in commercial, political, literary, and social circles, men were to be met with who were imbued with its spirit and governed by its laws. And while this was so, the churches whose members were brought into contact with the various forms of modern thought must, more or less, be moved by them. As a fact, it had been so, and the spirit of the age was as manifest in our ecclesiastical as in our social or commercial or political life. Leaving the United States, where there was a greater love of novelty and a freer atmosphere, out of account, it might be safely asserted that there was no country in which the Church systems had undergone a change which approached, even in a remote degree, to that which had been effected among ourselves. Even Ultramontanism had been felt in this country at least as much as on the Continent. The changes of the century had not involved, however, the downfall of any of our Church systems. Ardent Erastians might fancy that the Free Churches of England were about to be absorbed in a comprehensive Establishment, where all individual conviction would be suppressed and the will of the State be supreme. On the other hand, the enemies of sacerdotalism might fancy that in the coming era of religious equality no place would be left for evil growths contrary to the whole genius of Christianity. But such anticipations on both sides were rather the longings and forecasts of a passionate hope than the results of careful induction from accepted facts. At present there were not even indications that any one of our systems was gaining any decided advantage over the other. Instead of striving after uniformity, which had wrought such evils in past days, the aim should be the cultivation of a spirit of true unity.

The address of the Archbishop of Canterbury, at his recent triennial visitation, furnished abundant evidence of the growth of this temper. The Primate, in obedience to the dictates of a true Christian heart, and

also as a man of practical judgment, spoke of Dissenters, who were ecclesiastical rebels, as fellow-workers in the kingdom of God. A declaration like that, coming from the chair of Canterbury, surely marked a new era in our ecclesiastical life. But the archbishop's catholicity was not of such an easy and pliable character that it degenerated into indifference to theological doctrine. The body in which he desired to see unity manifested consisted of those who "worship God in Christ." It was a successor of Laud who had propounded this Catholic view of Anglican Christendom. At no period had Church sentiment been so exalted, and yet never had it been met, even within the confines of the Establishment itself, by an opposite current of catholic feeling more strong and decided. Few, if any, among Dissenters would not heartily unite in the realisation of true Christian union. If there were no signs that any of them were prepared to give up their own distinctive polity, there were abundant proofs that the leaders of all were less disposed to insist on an exclusive scriptural authority for their system. The more reflective and candid men on all sides were, indeed, free to admit that there were points on which their rivals had an advantage over them. Flaws and variations existed in all church systems, according to the minds that shaped them, but those very diversities only rendered them more suited to the varied wants of the world. This view was utterly fatal to High Church theories on all sides, but practically it only came into conflict with the advanced section of the Anglican Church. The power of that section, however, was not so formidable as might at first appear. It was strong wherever clerical influence was dominant, but not among the laity of the Establishment. For a time the nation might be deluded, but as soon as it perceived that the Establishment was governed by sacerdotalism it would make an end of the Establishment. There were multitudes of sincere Churchmen, and their number was continually on the increase, whose loyalty to their own Church was associated with a large-hearted charity towards Nonconformists. If the clergy persisted in limiting the kingdom of heaven to their own Church, if not to their own party in it, laymen would leave the Establishment to fight its own battles, if they did not become instruments in its overthrow. That was distinctively the lay sentiment of the day. The lay mind was impatient of priestly arrogance and subtle sectarian distinctions. For consistency, faithfulness, zeal, it had high respect; for official pretensions only contempt. The spread of High Church views among a section of the clergy so large and so constantly increasing, that it threatened ere long to include the whole body, had served to intensify this feeling. The Duke of Devonshire, two years ago, when presiding at a meeting held to celebrate the opening of four churches in one day, said that there were matters in the internal state of the Church which gave rise to considerable anxiety, and which not a little qualified the satisfaction they should otherwise have. These were ominous words for an archbishop and his clergy to hear from one who was at the very time giving such unmistakable proof of his devotion to the Church. Perhaps the most remarkable public manifestation of this temper which had been seen was the vote of the House of Lords in favour of Lord Harrowby's amendment on the Burials Bill of Lord Beaconsfield's Government. That vote practically ended the controversy, and fixed the terms on which a settlement had been effected. The restriction of the services to those which are "Christian and orderly" was in violation of the principles for which Nonconformists had always contended; but it nevertheless placed the clergy of the Church and Dissenting ministers on the same footing. Practically, it meant that there were not a few, even among Conservative members of the House of Lords, who regarded the Establishment as only one in a family of Churches.

Various influences had contributed to produce this result. The growing power of Dissent had compelled some recognition of its claims. It was impossible to ignore communities after whom half the religious part of the people had gone. They had forced their way, too, into universities, into municipal parliaments, into the Senate, into the very Cabinet of the Sovereign. Candid men saw, also, that Dissenting communities were doing a great part of the religious work of the nation. It might not be done in the way they approved, but it was done, and they were constrained to admit that it would be an evil thing for the nation if that influence had not been employed in the past, or if it were to be withdrawn now. They did not falter in loyalty to their own Churches, but they had learned to form more generous estimates of others. There was a danger that this state of mind might degenerate into an utter indifference to the conflicting claims of Church system. The perils would be dealt with, however, afterwards. They had then only to consider the good side of this tendency. Taken as an argument against the pretensions of any one Church to be co-extensive with Christendom, it was conclusive. On the High Church theory, non-Episcopal communities, whose members had

lived for Christ, worked for Christ, suffered for Christ, and died for Christ, were not Churches of Christ. Yet among the members of the Catholic Church, and the sects which were not Catholic, were to be found men who seemed to differ only in method and in plan. In aim and principle, and in all the deepest sentiments of the heart, they were one. One was the Master of all those different communities, and if it were not always so manifest as could be desired that they all were brethren, yet when the veil that hid the private experiences of Christian hearts was lifted, that unity, often so hidden amid the stress and pressure of our heated controversies, became beautifully apparent. In no age had a monopoly of spiritual power been granted to any one Church. The "noble army of martyrs" numbered in its ranks Catholics and heretics, but all were one in this, that they accepted not deliverance at the cost of conscience. The Church was richer and the world better for every example of loyalty to conscience, even though the conscience itself were misguided. Men of all Churches—though some unconsciously—had, by suffering martyrdom, done noble and enduring service to the cause of freedom, humanity, and progress, and they had done it from the same motive of love to Christ. Was it to be supposed that common-sense would ratify the verdict which would pronounce some of them not Christ's because they did not acknowledge the Divine right of bishops? If there were those who were nobly superior to the logic of such facts, which might be multiplied if, instead of the martyrs, they were to look at the apologists, or the missionaries, or the "sweet singers" of the Church, they could only be those whose theory had taken such deep root that they were loftily indifferent to all reasoning and all evidence. The judgment of the age was assuredly against them. Some facts, however, seemed to point to a very opposite conclusion. The dominant party among the clergy were more contentious of Dissenting churches, more thorough and outspoken in their denunciation of Dissent itself, more desirous to eschew all association with its ministers in distinctively religious work. They were not bigots, but only consistent, perhaps extreme, advocates of an exclusive system, and were not to be reproached for sectarianism and narrowness. Sectarianism was a matter of temper, not of creed, and was to be found in association with all creeds, and no individual was to be credited with it simply because of the opinion he held. But at every point High Churchmen came into conflict with the spirit of the age. It was not prepared to concede the postulates on which their far-reaching claims were based, and subjected them to more keen and searching criticism than they had to meet before. It had little patience with dogmatism and intolerance, especially when they were directly opposed to the teachings of common sense. The forces of the age were for liberty and progress, towards greater unity, and, as a consequence, the wiser economy of Christian power. That they were undermining many a cherished prejudice, and disturbing many a traditional arrangement in all Churches, could not be questioned, and ought not to be regretted. There was more work for them to do in that respect, but their operations need not be feared by those who cared more for principles than for methods, and who had faith that no change in human plans could weaken the power of that spiritual life which was independent of all system, and in which the true strength of the Church was found. Mr. Rogers was frequently applauded during the delivery of the lecture.

## RELIGIOUS EQUALITY AT CAMBRIDGE.

As many of our readers are aware, there has for some time been in existence a "Cambridge University Society for the Promotion of Religious Equality," of which Neville Goodman, Esq., M.A. (Peterhouse), is the president, Mr. J. H. Darlow (Clare), the treasurer, and Mr. N. C. Hardcastle (Dowing), the hon. secretary. Amongst the vice-presidents are several fellows and other graduates of the University. Four meetings were held during the past year, at which questions connected with religious freedom were discussed.

The first meeting for this term was held on Thursday, Nov. 4, in Mr. Oscar Browning's rooms, King's College, and was largely attended, a fair sprinkling of ladies adding much to the success of the evening. The president, vice-presidents, and secretary were re-elected, and Mr. Phornly, of Trinity Hall, was elected treasurer. After the private business had been got through, the company partook of tea and coffee. Shortly after eight o'clock the report for the year was read. The President, Mr. Neville Goodman, of Peterhouse, then delivered a short address on the condition and prospects of the society, and introduced H. M. Bompas, Esq., Q.C., who met with a warm reception. Mr. Bompas' theme was—"Is Compulsory Secular Education an Infringement of the Principles of Religious Equality?" His address called forth a prolonged and interesting discussion, in which, among others, the president, Dr. Ingle, the Rev. W. A. Guttridge, Sir R. K. Wilson, Bart., Mr. Harris, and Mr. Randall, of Trinity (as a visitor), took part. Mr. Harris's promised paper on the Burials Act

had to be postponed till a future meeting. Votes of thanks to Mr. Bompas and to Mr. Browning for his hospitality brought the proceedings to a close.

At the weekly meeting of the Cambridge University Debating Society on Saturday last there was an animated discussion on the question of the Disestablishment and Disendowment of the Anglican Church. Eventually a motion in its favour was rejected by 20 to 14, but a considerable portion of the members present did not vote.

A Cambridge correspondent informs us that this term a considerable number of Nonconformists have entered at the various colleges, several of them being distinguished alumni of the first-class public schools.

#### MR. FREDERIC HARRISON AND MR. C. WOOD ON MR. DALE'S IMPRISONMENT.

In reference to the incarceration of the Rev. Pelham Dale in Holloway Prison there has been a very interesting controversy between Mr. Frederic Harrison and the Hon. C. L. Wood, chairman of the English Church Union, in the *Pall Mall Gazette*. We gave the pith of the correspondence in our last number, but in compliance with the request of several friends, we now produce it, as it deserves, almost *in extenso*.

In his first letter, Mr. Harrison, noticing Mr. Wood's definition of the position of the English Church Union in law as given in the *Times*, says that the predicament is the same as that of the Land League. We are assured that the Government at the Castle have no alternative; that they are bound to prosecute a formal defiance of law. The indictment, men say, is to this effect: that Mr. Parnell and the League are conspiring to incite persons to break their lawful contracts, and to offer open resistance to the execution of the law. Exactly what Mr. C. Wood announces to the world that he and the Union are now doing. The Council, he says, "have resolved that all clerical members be recommended no longer to abstain from restoring the vestments"—the use of which has been condemned by the highest court of appeal as illegal, and for persisting to use which a clergyman is now undergoing lawful sentence in gaol. Clerical members of the Union are under contract to carry out the lawful orders of the legal authorities of the Church of England as by law established. They are now formally recommended by the Council to defy these authorities, to accept the dictation of the Union in breach of their contract, and to wear vestments (we may say) only according to Griffith's valuation, and the law as laid down by Richard F. Littledale, D.C.L., of 9, Red Lion-square. The babyish squabble about a bit of embroidery which is now shaking the Church of England to its foundations is far from having the tremendous importance of the tragic incidents of the great social struggle in Ireland. But an organised conspiracy to incite men to break their contracts, to defy the law, and to form a concerted resistance to the execution of the law does not cease to be an illegal conspiracy simply because it arises out of a ludicrous trifle. If the Government can smile at the conspirators of the Union, why is it compelled to prosecute the conspirators of the League? Little need be said about the merits of this Homeric battle of frogs and mice. To Agnostics, one may say, these internecine conflicts of the priests of God about a candle and a piece of silk are as serious as the bickerings of girls in the schoolroom over a doll or a new frock. To lawyers, the idea of a body of Government servants defying the courts and taking their law from Dr. Littledale is unspeakably comic. Imagine the Guards' Club recommending all officers of Her Majesty's army to appear on parade with a sabretache in use under good Queen Bess, in defiance of the orders of his Royal Highness and the War Office. Or imagine the postmen going their rounds in the ancient uniform of the Yeoman of the Tower, and going to Pentonville for conscience' sake rather than doff the beloved finery. It is difficult for sane people to decide which of the two are the more contemptible—those who declare they are serving God by obstinately clinging to a bit of cloth, or those who declare they are serving God by putting men in prison for wearing it. Underneath this imbroglio and farce there does lie one most serious lesson. It is this: that of the circle of grotesque dilemma in which existing Governments and modern society are plunged by their obstinate acquiescence in State Churches. While the French Republican Government are turning their Barnabites out of their cells, we are locking up our Barnabites into cells. It is hard to say which spectacle is the more unworthy of a civilised country."

Mr. Wood, replied that the battle was not about "a bit of embroidery." The real point at issue is not so much this or that detail of ritual as the doctrines with which that ritual is associated, and the question whether it is the State or the Church which is, in the last resort, to adjudicate in strictly spiritual matters. Nor is it easy to think when, as a lawyer, Mr. Harrison talks of a contract by virtue of which the clergy are bound to recognise the decisions of the Judicial Committee, that he can have entirely forgotten that the existence of this contract is the matter now in dispute, and that the authority of the Judicial Committee

has never been admitted by those who are neither the least deserving nor the least high-minded of the English clergy, as he would be the first to acknowledge. Mr. Keble's opinion as to the authority of the Judicial Committee of the Privy Council, and of the courts subject to its jurisdiction in ecclesiastical matters, is too well known to make it necessary that I should allude to it here; but this at least must be admitted, that whatever it may be to others it is to Christians a matter of vital importance to vindicate the provisions which the Divine Head, as they believe, has made for the government of His Church; and if the choice is to be forced upon the English clergy, to use an antithesis suggested by Mr. Harrison himself, between their character as servants of God and that of mere State officials, it would be doing them a great injustice to suppose that there could be any hesitation as to their choice. In truth, the case can hardly be better stated than by slightly changing one of the illustrations which Mr. Harrison has used in his letter. When the officers of Her Majesty's army shall deem it consistent with their allegiance to the Crown and their own honour to abandon their uniform and strike their colours at the bidding of an authority other than that of the Queen, it will be possible for Mr. Harrison, then, but not till then, to urge their example as a reason why those who hold Christ's commission should recognise in the affairs of His Kingdom an authority other than His own."

To this Mr. Harrison rejoined in the following trenchant and conclusive letter:—"Mr Charles Wood is right in believing that I see a more serious question in the Ritual case than a piece of embroidery. Though I used a few playful expressions, I was never more completely in earnest. I see in this matter precisely the cause which he sees himself—the cause for the victory of which I care as much as he—the cause of spiritual independence from political and temporal control. Mr. Wood says that the question is, whether the State or the Church is to adjudicate in strictly spiritual matters. Then what business have Mr. Wood and the Church Union in an Established Church at all? The English Established Church, at any rate, is simply an institution the entire government and ritual of which is regulated, from time to time, by Acts of Parliament. And these Acts of Parliament, and all proceedings, rights, duties, functions, and contracts arising thereout, are finally adjudicated on in law courts, which themselves are constituted and regulated by special Acts. The Church of England, from top to bottom, rests on an intricate series of statutes, amended from time to time by Parliament, and interpreted by an elaborate machinery of courts. If, as I presume, the "State" means Acts of Parliament as interpreted by law courts, then for an English Churchman to ask why he should submit to the 'State' is the same thing as for an English citizen to ask why he should submit to an Act of Parliament. The Church Union, and Dr. Littledale, and their friends, are of all people those who, strangely enough, at this moment the most loudly appeal to Acts of Parliament. Their whole case turns on the claim that they are the people who literally follow the Acts by which the ritual of the Church is constituted, and that the Privy Council and the Lord Chancellor and the rest of the judges are the people who are breaking the Acts. It is impossible to have it both ways. The Church cannot have the vast prerogative and power given to it by the fact that it is the only religious communion in this island which is constituted and regulated by Act of Parliament, and yet at the same time be so far independent of Parliament that, whenever it suits it, it can fall back on 'its Divine Head.' What I find so amazing in Mr. Wood's letter is this—that he denies the authority of the courts to interpret the law. He says the authority of the Privy Council is in dispute; many of the best of the clergy deny the lawfulness of the courts; those who hold Christ's commission can recognise no lower authority. If we need interpretation, we have the opinion of Mr. Keble and of Dr. Littledale. Well! but how can the authority of the Privy Council be, legally speaking, in dispute? Has the Church Union found a higher court of appeal (on earth, I mean, and in this island)? How can any one, legally speaking, dispute the authority of any court which declares itself competent, and which cannot be overruled by a court of superior jurisdiction? A man may say he disputes the authority of the judge who tries him, but if he cannot get a court of superior jurisdiction to do the same, his protest will be of little use to save him from execution. A prisoner, we all know, went on insisting that they could not hang him after due conviction and sentence, and he continued to reiterate the same opinion on the gallows. So the Church Union, relying on the opinion of Mr. Keble and Dr. Littledale, told Mr. Dale that they could not imprison him, and urged him to dispute the authority of the Privy Council. It is a mere playing with words to talk of disputing the authority of a court of ultimate appeal. When that has decided against you there are in this country two things alone—to submit, or obstinately to break the law. The latter is the course which the Union recommend, and thereby it has become, as I said in my first letter, an illegal conspiracy.

It is painful for those who revere all honest conviction, and who prize above all things the cause of spiritual liberty, to feel that a zealous clergyman like Mr. Dale and earnest Churchmen like Mr. Wood and his friends are not in this matter legitimate subjects of sympathy, for all their appeals to conscience. We, who condemn the oppression of Catholics in Germany, the spoliation of monks in Italy, the savage suppression of communions in Russia, the exclusion of Dissenters in England, and who to-day are raising our voices against the dispersion of the orders in France, cannot honestly admit the Ritualist clergy of England to the honours of those who bear witness for conscience' sake. The Ritualist clergy are men who choose to accept a State function, defined by law, and yet who defy the State and insist on breaking the law. They are not witnesses for conscience' sake; they are mutinous public servants. They babble in their very mutiny about Acts of Parliament, and give mock 'opinions' of law in order to confute the judges, whilst asserting spiritual freedom. The moment they go free, neither judges nor law nor prosecutions will disturb them any more. If St Vedast's were a Catholic Church, neither Lord Penzance nor the Privy Council nor all the statutes of the realm would touch a candle or a robe. Or if only St. Vedast's were in Ireland to-day, of the Protestant Episcopal Church, its threshold would be sacred from the foot of any officer of law, and its minister would be a man who could legally and with impunity be deaf to all the judges on the bench. The humblest priest who chants his mass to a few ragged Irish or Italian children is a king in spiritual freedom; the excellent incumbent of St. Vedast's is merely a recalcitrant public official. Let not these Ritualist clergy, therefore, insult the true supporters of spiritual independence by pretending to claim that they too are of our number. They have appealed to Caesar, and to Caesar they shall go. They shall not assert for themselves everything that Acts of Parliament, judges, Governments, and police can secure to them, and then reject every obligation which Acts of Parliament and judges impose on them. For three hundred years the Church of England has enjoyed ascendancy, monopoly, wealth, even the right of persecution, direct or indirect, by Act of Parliament and the favour of the State. To the State it has transferred itself, for Acts of Parliament it has bartered its last shred of spiritual freedom. That cup it must now drink to the bitter dregs. Its life, its ritual, its discipline it has chosen to base on Acts of Parliaments. Dr. Littledale and the Union even now appeal to Acts of Parliament. And now that Acts of Parliament are made as we know they are, it is too late to dispute the authority of Parliament, and of the law courts it creates. In the House of Commons sit hundreds of members who are not Churchmen, hundreds who have no sympathy with the Church, and the votes of Jews, Catholics, Baptists, Agnostics, or atheists are as good as any other votes. To that authority the Church still appears: from that source it still accepts its privileges and its monopolies. It appealed to them loudly this very year to maintain its exclusive ascendancy in the burying-places of the dead. At my death, or at the death of any of mine, in no churchyard can any religious rites be said. The only religious rites that I could accept are forbidden to me to satisfy the jealousy of that Church which has still the satisfaction of inflicting on us the burial of a dog. Those who can thus grasp every power that Parliament can give them, who can submit to have their very organisation and practice determined by politicians of fifty sects, must take the bad side of a State Church along with the good side. It is not for them to talk of spiritual freedom and conscience. And to talk of disputing the authority of the final Court of Appeal is simply to tell us that they are determined to break the law."

Replying to a further letter from Mr. Wood, full of quibbles, Mr. Harrison says:—"Mr. Wood enters into a long argument on ecclesiastical law to show that the courts are wrong in assuming the right to decide. There I shall not follow him. As a lawyer, as a citizen, as a person claiming common sense, I accept the decision of a Court of Final Appeal as final. Mr. Wood insists that the liberties of the Church are violated by the claim of the Privy Council to adjudicate in spiritual matters. That is only a roundabout way of saying that certain persons intend to break and defy the law. The Privy Council is the ultimate tribunal which, as a fact, does determine what are the liberties of the Church. If Mr. Wood were to say simply: 'The matter is still *sub judice*: we shall reverse the decisions we complain of in a court of superior jurisdiction,' then I should have nothing to say. But I understand him and the Church Union to say: 'We refuse to submit to the decisions of any temporal court, whether of ultimate appeal or not.' Mr. Wood must forgive me if I say that this is really the position of a law-breaker and a conspirator. Conspirators and rebels usually assert, as loudly as the Union, that the liberties of some body or other are violated by the claim of the courts to incarcerate them."

*The Times* states that the unfavourable reports respecting the health of the Emperor of Russia are without foundation.

#### THE LIBERATION MOVEMENT.

HALFWHISTLE.—On 8th instant a well-attended meeting was held in the Town Hall, under the chairmanship of the Rev. J. S. White, who opened the proceedings with a speech of great clearness and force, in favour of religious equality. The Rev. James Browne, B.A., of Bradford, then delivered a very able lecture on "The Prominent Evils of the State Church." The following resolution was moved and seconded in lengthy and interesting speeches by Mr. Wm. Craig and Rev. Edward Joyce, and carried unanimously:—"That, in the present state of public feeling in the country, and of divided action in the so-called National Church of England, the total severance of the Church from the State is desirable, and will be advantageous to both." Votes of thanks to the lecturer and the chairman closed the proceedings.

ALSTON.—On Tuesday, 9th inst., in the Town Hall, Alston, Rev. B. Wilde taking the chair, Mr. James Browne, B.A., lectured with good effect, showing the hindrances inflicted on religion by the maintenance of a State Establishment. The night was wild and tempestuous, but the audience was numerous and much interested. The lecturer and chairman were complimented and thanked for their services.

OLD HILL.—On Wednesday, Nov. 10, Mr. G. Hastings delivered a lecture in the Tabernacle Schoolroom on "Church and State as they are and as they ought to be." The audience was large, intelligent, and deeply interested. The representatives of the society have been most grossly treated in this place in years past, but it is thought that no further obstruction will be encountered. Resolutions adopting the principles and policy of the society, and thanks to Mr. Hastings and the chairman were unanimously passed.

LINTHWAITE, NEAR HUDDERSFIELD.—On Thursday, the 11th inst., the Rev. G. Duncan gave a lecture in the room of the Central Liberal Club, on "Why am I a Dissenter?" It was an earnest and forcible exposition of the principles and objects of Liberationists. At the close Mr. J. Andrew, of Leeds, gave an address as to the work which had been accomplished and the necessity of combined and energetic efforts to secure further changes. Mr. Henry Lockwood, President of the Club, presided, to whom and the lecturer votes of thanks were cordially given.

On Monday, Nov. 8, the Rev. R. Bray lectured at CHIPPENHAM. Chair taken by Rev. H. B. Bardwell. On Tuesday, 9th, at HILLSEY, near Wotton-under-Edge, the schoolroom adjoining the Baptist Chapel was crammed. Rev. N. T. Miller was in the chair. On Wednesday, 10th, at WOTTON-UNDER-EDGE, there was a large meeting in the schoolroom adjoining Baptist Chapel. Chairman, Rev. Wm. Davey. On Thursday, Nov. 11, at KINGSWOOD, near Wotton. The British Schoolroom was full, and the people very enthusiastic; Rev. H. Jones in the chair. On Friday, Nov. 12, at FISHPONDS, near Bristol, there was an attentive if not large audience. Rev. Wm. Newell took the chair.

#### WHITEFIELD'S TABERNACLE, TOTTENHAM-COURT-ROAD.

As briefly reported in our last issue, the 124th anniversary of the opening of Tottenham-court-road Chapel was celebrated on Wednesday, the 10th inst., when, after a preliminary tea meeting in the school-room, a public meeting, at which Mr. Samuel Morley, M.P., presided, was held in the chapel. The interior has been renovated in a very tasteful manner under the superintendence of Mr. Alfred Burr, architect. A new platform pulpit and choir gallery have been erected at one end of the chapel, and a glass screen substituted for a wall at the other end. The old pulpit in which Whitefield preached has been removed to the school-room, and now serves as the schoolmaster's rostrum. The chapel was well filled, and amongst those on the platform were the Rev. Dr. Parker, Rev. Arthur Hall, Rev. J. C. Harrison, Rev. A. Mearns, Mr. H. Wright, J.P., and the Rev. Jackson Wray, pastor of the chapel.

The proceedings commenced with singing, and prayer was offered by the Rev. Arthur Hall. Mr. T. A. Burr said letters of apology for inability to attend had been received from the Revs. Dr. Dykes, Newman Hall, F. Tucker, Dr. Landels, C. H. Spurgeon; Lord Justice Lush, Sir C. Reed, M.P., Mr. D. Grant, M.P., Sir Thos. Chambers, Q.C., M.P., &c.

Mr. J. T. GLAZIER then read a statement respecting the position of the church. The meeting that evening was for a fourfold purpose. First, to celebrate the 124th anniversary of the opening of the chapel; secondly, to rejoice at the termination of their long standing debt; thirdly, to congratulate each other on the improvements and alterations recently made, whereby they had incurred a new debt; and, fourthly, to welcome and recognise their recently-elected pastor, the Rev. Jackson Wray. The chapel was first opened in 1756, and at that time it stood in the suburbs of London, and a farm and market-gardens were opposite. Whitefield, the prince of preachers, preached there, and Knight, Wilks, and others made the church full of power. In 1831 the freehold was bought, and the chapel and grounds

renovated, at a total expense of £20,000, £10,500 of which was paid, and the balance raised on mortgage, the interest on which was paid by the fees of the adjoining burial-ground. When that was closed the whole was thrown into Chancery. In 1862 it was destroyed by fire, and rebuilt. When the property was put up to auction their present chairman and Mr. Eusebius Smith became guarantees for the amount required to purchase it—£9,500—and also became liberal donors towards the fund. During Mr. Bevan's ministry the debt was reduced from £6,000 to £1,600, and that autumn it was altogether extinguished—Mr. Morley having given the last £100 needed. The cost of the alterations and improvements now made, including a new organ, was £2,500. They also now wished to publicly recognise and welcome their pastor, Mr. Wray, who commenced his labours amongst them on the 1st of January, and who was animated by the same spirit that was in Whitefield. Seventy members had already been added to their church-roll, and it was his earnest desire to fill the church with saved souls.

The CHAIRMAN, who was cordially cheered on rising, said he had very great pleasure in uniting with them that evening, and on the various points that had been referred to, he offered them his heartiest congratulations and best wishes. That was the 124th anniversary of the formation of that church, and it was very interesting to look back on its former history, and to recall the memory and the character of the excellent men who had occupied the position of pastor. But he thought the less time they wasted over reference to the past, the better. He remembered what Lord Russell once said when reference was made to his distinguished ancestry,

"These who on glorious ancestry enlarge,  
Produce their debt instead of their discharge."

His hope was that they would be stimulated by their former history to do increased work in that densely populated neighbourhood. There was great need for efforts not only on the part of Nonconformists, but of Conformists, and he wished that, instead of contending on the points of difference between them, earnest men on both sides could meet and look at the facts connected with their great population. They might find so much on which they agreed as to find common ground for their work. They might depend upon it that the people who were now living in disregard of religion would listen much more to religious teaching if they did not see evidences of antagonism amongst religious bodies. He believed they would be startled when they saw the result of the coming census. Some believed that the population of London had reached four and a half millions. If they could have had, not a reckoning of the members of ecclesiastical bodies, but a reliable record of the attendance in public worship, it would have been a wonderful stimulus to urge them to strive to raise the people to a higher life. He was rather startled to hear that although they had extinguished their old debt, they had got a new one, but he had no doubt that effort would be made to get rid of that debt, and he should be happy to assist them in doing so. (Applause.) He thought they had exercised great taste in the renovation of the building. He wished God-speed to their pastor who was entering upon his work there, and he hoped he would bring some good Methodist to the work. He firmly believed that if they had in their Congregational system some mature minds to take charge of inquirers, and not regard joining the church as the end, but the beginning, of the new life, it would be a very great advantage. What the world looked for was more personal consecration and practical sympathy of Christian men and women forming their churches. They were so apt to stand by their isms and keep aloof from one another. He should be thankful for the day to come when they would say little about their isms. He had immense faith in the self action of a Christian church, but upon God's blessing on the individual effort of the church would depend the real success of their minister. John Wesley said that an idle church was dis honourable, and he thought they ought to give a better account as to attendance in their places of worship. He hoped their pastor would find common ground for his testimony, and have reason to look back upon that evening with pleasure. (Applause.)

The Rev. ARTHUR HALL said as the representative of the nearest Congregational church, he was there to express his hearty congratulations to Mr. Wray, and to welcome him there. When he was in Yorkshire the neighbourhood of his first charge was very strongly impregnated with Methodists, and he asked one of them to come to his prayer-meeting, but met with the reply, "No, no; your prayer-meeting is too cold for us." He had thought so since, and that it would be a good thing if they could roll Congregationalism and Methodism into one. He believed in the class meeting, if those who attended were not obliged to give their personal testimony. In any way in which his church could co-operate with that church they would be glad to do so. The longer he remained in that neighbourhood the more important did the work seem, and the more lamentable the causes of separation. He had lately invited the co-operation of a minister of the

Established Church, but had been told that although he had perfect sympathy with the mission work he could not, in his position, join in it because of what the newspapers would say! He came away grieved that a Christian man should withhold himself for such a reason. If a man was willing to fight against the common enemy, he did not care whether he was a Wesleyan, or Baptist, or Churchman, but would say Welcome, brother! and thank God for His help. He very gratefully rejoiced to hear of the prosperity already shown in the ministry of their pastor, and he wished him and the church there every possible blessing. (Cheers.)

Mr. HENRY WRIGHT, J.P., said he had come as a friend and brother to join in the common sentiment expressed that evening. He did not belong to himself, but he belonged to the common Master, and to the London Congregational Union, and he was at the beck and call of any church which desired a deputation from that body. He was also the representative and successor of the late Mr. Eusebius Smith, who was chairman of the London Congregational Chapel Building Society, through whom that church was rescued from being turned into a concert-room or theatre. Mr. Smith, in conjunction with their present chairman, Mr. Morley, became security for the £9,000 required to purchase the building when it was put up to auction. The history of that church was a very chequered one. It had had much spiritual prosperity, but sometimes the church had had to pass through deep waters. He had met in that church with Mr. Smith and others to pray for light and guidance when they knew not what to do, and it had been given them. There had been a succession of pastors there whom he looked upon as captains of a ship. One who was very successful joined another ship across the Atlantic. Other captains had been there, and the church had had its "ups and downs;" but now another new start had been made, and he supposed the church in all its history never looked so prosperous, and the building certainly never looked so well. Much work had been done there in days gone by, and great sacrifices had been made. They must feel the stronger and better for what had been done in the past. As an individual and as chairman of the London Congregational Chapel Building Society, he tendered them most hearty congratulations and good wishes. He hoped they were not going to leave all the work to Mr. Wray, but that they would seek to spread the truth which they would hear from his lips. The church was well known all over the metropolis, and they had an opportunity of usefulness such as belonged to few and of which he trusted they would avail themselves.

The Rev. Dr. PARKER said that when he got the invitation to attend that meeting, he felt there was only one difficulty in the way. He had for many years preached at mid-day on Thursday, and Wednesday evening was devoted to the preparation of his discourse. If his congregation suffered from his presence there that evening they must bear the blame. But he had sometimes found that the less a sermon was prepared, the better it was liked. He lately prepared a sermon very carefully, and wrote it out four times, and polished its phrases very highly, and he had never heard a word said about that sermon, and should never feel inclined to preach it again. (Laughter.) On another occasion he had had but ten minutes to put together a sermon, and he had heard many expressions of praise about that one. He did not advocate non-preparation nevertheless, but after a man had been in the ministry five-and-twenty years, he could sometimes compress the study and experience of a lifetime into a ten minutes' preparation of a sermon. But he believed in labour, faithful industry, and steady, persevering work, and then when their life was crowded into a corner, it was possible to produce something in a short space of time. He had to speak in a kind of recognition tone; yet why should he do so after the letters which had been read and the words spoken? He would say, You must recognise yourselves, or no one will recognise you. A man must set himself to his work in the consciousness that he had a work to do. If he had spiritual power let it be recognised, and let him go forth to his work in the consciousness of it, bearing the good seed, and God would give the harvest. Mr. Wray had come over from Wesleyanism, and a leading Wesleyan with whom he had lately had an interview had told him that Mr. Wray ought not to have left the denomination. Sometimes when people left them they said let them go—good riddance!—but that was not a Christian speech. But it was evident from that remark of the leading Wesleyan that they had no wish to get rid of Mr. Wray. Perhaps there was no Congregational minister who had had a larger experience of the Congregational system than himself, for he had served twenty-eight years in the ministry, and if he had his public life to live over again he would wish to begin as a Congregational minister. He made his first appearance as a Congregational minister, and he was there to bear his testimony that Congregationalism wisely worked was a polity that suited him in his temperament and in his work. Congregationalism brought pastor and people into close relationship. He was not sent for a limited period by an outside body, but was the settled pastor of a church, living and growing with its

family life through long spaces and periods of time, until at last he was part and parcel of each family home. He was speaking of the ideal state of things, but one that had been attained by hundreds of their ministers. Where that could be said of a system it was not a bad one. In proportion to the simplicity and perfectness of the system rose the difficulty of working it under certain conditions. The Gospel was either a savour of life or of death, and that was the case with Congregationalism. It gave such distinctness to each individual, that if a man had a Diocletian spirit it would give him large opportunities of developing it. If the man at the head of the church was a captain with good, honest, English common sense, they would find him controlling and guiding without appearing to do so. If the whole of art was to conceal art, it was true in all businesses and in everything that good rule and government were essential to success. When the poker falls out of the fire, don't be in a hurry to pick it up by the hot end, but let it lie, and walk down stairs and quietly say you think something has happened, and come back again in a week, and you may touch it without risk. Cultivate tact! Some wonderful men of genius cannot get along with anybody, under any system. As to deacons, with the exception of one whom he would have hung—metaphorically, and another whom he would have treated to twelvemonths' hard labour—(laughter)—he could speak of all others as friends, and if he had to re-enter public life, he would re-enter it as a Congregational minister. Let him ask Mr. Wray not to be too successful. If he would gather around him a nice congregation and fill the pews comfortably, they would be delighted and bless him, and say nice things about him and his sermons. But if the aisles became crowded, and seats had to be brought there, he would probably hear something different about sensationalism, &c. But he hoped they would have crowded houses and look forward to sublime results. But that was only possible through co-operation. If each did all they could, nothing could stand before their Christian energy. Mr. Wray would preach the simple Gospel, and nothing would appeal to the heart of man so much and give that touch of nature which makes the whole world kin. It did that not through its argumentative power, but because of its tender sympathy and omnipotent kindness. But while speaking of evangelical doctrine another thing was important—the evangelical spirit. The spirit of yearning solicitude, of pity and hopefulness; the spirit that left the ninety-and-nine in the wilderness and went after that which was lost until it found it; the spirit that lighted a candle and swept the house to find the lost piece of silver; the spirit that would not allow a man to go to ruin until the last effort had been made on his behalf. Let them show that spirit, and they would have God's blessing. The evangelical doctrine and the evangelical spirit would stand the test of all such times better than any other religious creed and religious emotion. When the great European Reformation broke out, that movement was supported and directed and toned by the great intellectual ferment which set in. When the great assault was made on papal Rome, the mariner's compass had not been invented, and Columbus had only just discovered the fourth quarter of the globe. But the great Protestant movement went on, and to-day they had to stick to their text, and in the long run it would be found that all things had been working together for good night and day, and the things which were thought to be against the Gospel be found to have turned out to its furtherance. And beyond all would stand the tranquillising cross, shining with infinite and dazzling splendour, the only light that lighteth every man that cometh into the world. In that spirit he would work for the Master, and if they walked in that spirit and loved one another, and did away with all clamour, and bitterness, and wrath, and worked all together, shoulder to shoulder and step to step, he believed they would come to realise what would be known by no other name than the sweet name of heaven, and that their happiness would come with the infinite peace of the Redeemer's own heart. (Applause.)

The Rev. JACKSON WRAY said he never felt less inclined to speak in all his life. His heart was too full for words. A sense of responsibility almost suffocated him, and he thought he could compress all his desires into one sentence, and say, "Brethren, pray for me." He had been asking himself whether he could not give an account of the reasons why he was there at all. He felt clear that Providence had placed him there. He loved the Methodist body, and, as a Congregationalist, had the same warmth of feeling towards them that night. His choice and decision was not come to without much prayer and long pondering, and it was hearty and without reserve. He hoped they would find in that grand old tabernacle a hearty welcome for all who loved the Lord Jesus Christ in sincerity, and he would help anybody outside of it to the extent of his ability. As to his coming there, some of them knew that he was thinking of going round the world. He had several applications made to him from town and country to which he said "No," but when their case came before him he felt that he could not say "No," but that he

must come there and preach the Gospel to the multitude. He intended, God willing, to keep to the simple evangelical story. His heart revelled in it, and he intended that the message should be given and the work done in the evangelical spirit. God had blessed him there, he heartily and earnestly believed. The sense of responsibility he felt there was almost more than he could carry. He felt all that Mr. Wright had said about the church and its position, and he almost groaned the prayer to heaven, "God save me from doing anything to lessen its influence." He depended on his people, and he hoped they heard one word that fell from the chairman, that if they hoped to succeed they must give themselves to prayer. One of the most hopeful signs was that they could get one hundred persons at their Friday evening prayer meetings. With reference to the future he could only say that they intended to do the best they could. By the help of God he would keep his own conscience and heart right and preach the simple truth without gloss, and he would cast himself upon the sympathies and trust in the kindness of his people. He desired that every man and woman who came there should do their duty, and if they did they would one day rise and find the debt was cleared off. He was more anxious to add members—saved members—to the church. He thanked those who had accepted his invitation to come there. By God's blessing if they would do the best they could to help him, he was bent on doing the best he could to help them to fight sin and the devil and to bring the Master's triumph in. (Applause.)

The Rev. J. C. HARRISON said he had come as a neighbouring minister to show his sympathy with them and his regard for their minister, and to join with them in the earnest expression of hope that the richest spiritual blessings might attend his ministry there. It was of the utmost importance that their churches should not be isolated, and that however independent they might be, to feel that the tie which bound them was stronger than their independency. Some people supposed that if a man was robust he could get along without sympathy from his brethren. There was not a stronger man than Elijah, and yet he craved for sympathy, and St. Paul also craved for sympathy, when at his first examination before Caesar all men forsook him. They could not, as ministers, impress men unless they had sympathy with them, and could enter into their mental states, and their outward circumstances. The measure of their sympathy was expressed by that which they had themselves received, and their Lord showed his sympathy through human souls. God gave them the love of father and mother and children, and in those Divine things He cheered them with sympathy. It was well for them, as ministers, to look in and say, Brother, we pray for you, and to say that the church with which they were connected, wished them God-speed. They must remember that that church had a very remarkable origin. God sent forth Whitefield and Wesley to awaken England from its moral and spiritual deadness. At that time that chapel stood in the fields, now it was in the midst of a dense population; but he hoped that the same marvellous spirit, which possessed those holy men when they preached there, might abide in that church. He remembered the preaching of James Parsons in that building, and how he thrilled the congregation with spiritual power which penetrated equally to the conscience and the heart. It was not merely the truth he spoke, but he must have been a man of prayer, for when he spoke it was as if the Holy Ghost was speaking through him. He did hope that such would be the effect of their brother's preaching. It was not the man himself, but the man who came imbued with the Holy Ghost who had power. If a man was not under the influence of the Holy Spirit, his preaching would be comparatively in vain. He hoped they would be a praying church, and that they would sustain their pastor with their prayers, and then he would go forth in the strength of God, and they would receive continual blessing. He hoped that their brother would long be spared and be greatly useful, and that they might rejoice in him and he in them, and both in that Saviour who was the spring of all their hope.

Mr. J. T. STANESBY moved a vote of thanks to the chairman for presiding, which was seconded by the Rev. A. MEARS, who said the London Congregational Union, which Mr. Wright and himself represented, were much encouraged by seeing the number of mission stations rising up in connection with their Churches. They had set themselves to help churches to do that work, and were glad to find that individual Churches were taking it up. He prayed that God would pour out the spirit of consecration and prayer upon His people that they might see yet greater things accomplished.

The vote of thanks was heartily adopted, and, in responding,

The CHAIRMAN said he felt a very confident hope that that church had a prosperous future before it. There was a great work before them all, and they must try and get together and see by what methods they could attract the people into their churches, or into some buildings where Christian men might have the opportunity of speaking to them. There was great danger in the con-

tinuance of the present state of things, and their best men must not be content to sit in pews, but must go forth to influence the people. If next Sabbath morning half the population of London wished to attend public worship, there would be a million more sittings required, and yet only about half of their present sittings were occupied. That involved a condition of things which should make Christian people tremble at the indisposition of the people to attend public worship. He prayed those who occupied pews not to feel that their work was done by coming to church, but that they had seriously and solemnly to work to-day to hasten the good time coming.

The meeting was then closed with the benediction pronounced by the Rev. Joshua Harrison.

#### RELIGION AND POLITICS.

At the opening of the winter session of the Reading Evangelical Nonconformist Young men's Association, held at the West-street club-room, last week, an interesting paper was read by the President, Mr. E. West, on "Religion and Politics." There was a large attendance. Mr. J. A. Brain, who presided, stated that the object of the association was to promote the maintenance in their midst of education and instruction in the principles of Evangelical Nonconformity. With that object he expressed his hearty sympathy. He congratulated the members upon the prosperity of the association and the excellent programme for the session—a programme characterised by its remarkable catholicity, and which showed that subjects were discussed which were of the greatest importance to the moral and religious welfare of the community at large. If those subjects were looked at by Nonconformist young men from their own stand-point, he believed it would result in no evil either to themselves or to the subjects which they would have to discuss. "Religion and Politics" was a wider subject than "Nonconformity and Politics." He commended the society for its support of the fundamental principles of Evangelical Nonconformity, because of the great tendency which he found to ignore the word "Evangelical," and in the word "Nonconformity" to embrace views of almost every kind.

Mr. West, in his paper, remarked:—"It seems monstrous that the practice of religion should be held to be incompatible with the performance of a man's political duty, and that in so-called religious periodicals and by leading officials in a State Church, which, if it is not political, is nought, a stigma should be attached to political Dissent. It is idle to lay down a rule, as Bishop Ryle did at the recent Church Congress, that 'a broad line is to be drawn between Dissenters and Dissenters.' On one side of this broad line the prelate places the Liberationists among us, to whom he attributes much for which they are in no sense responsible, and on the other side 'the vast majority of serious, God-fearing Nonconformists.' We can only say that he, in common with most clergymen and clerically-minded laymen, whom they lead by the nose, is greatly mistaken; they know little, almost nothing, about us. How should they? They live in a petty world of their own apart from us. The admiration, too, professedly entertained for our old Puritan ancestors and for Nonconformists of a somewhat later date does but suggest to us how in our Lord's time there were some who built the tombs of the prophets, and garnished the sepulchres of the righteous, thus witnessing that they were the children of them that killed the prophets. . . . Some nowadays, to cherish a sickly, sentimental piety, evade the performance of all public duties. Do you rather as opportunity offers, 'Do good unto all men'; serve as you can your parish, your ward, your borough, your country, and so the world at large. Pay no heed to the sneers of those who speak slightingly of parochial interests as a storm in a tea-cup, and with equal flippancy say of things on a larger scale that they are beyond your comprehension. Foreign affairs, England's treatment of other nations and of what are called the inferior, as in many cases they are the subject races, can be brought within the range of a plain Christian's understanding by applying to them the golden rule, 'Whatsoever ye would that men should do unto you, do ye even so to them.' To the disingenuous, perhaps the unconsciously-disingenuous, advice given by some to Dissenters to abstain from politics, I am sure you will pay no heed. Men of this school have opposed every measure in favour of civil and religious liberty that has become law within the past fifty years; such opposition will be maintained to the very last. It is not to political action, as such, that an objection is made, for the Bribery Commission now sitting at Oxford has lifted the veil, and we see University professors and college tutors playing the part of zealous partisans. The dropped letter of Dr. Burrows, the Chichele professor, gives his estimate of the person-power at a contested election, for he reckons 'two clergymen as worth a hundred additional votes.' Lay your account, however, with having to pay a price for your fidelity to principle; now that an official clergy may believe *anything*, and their congregations may, if they so please, believe *nothing*, your social, your professional, your

business interests may be promoted by the betrayal of your trust, and by paltering with your conscience. Do so, however, at the cost of your own self-respect, and at the cost of the approval of Him whose you profess to be."

An interesting discussion followed, and at the close votes of thanks were presented to Mr. West and to the Chairman.

The programme for the session is thus arranged:—Dec. 7, lecture by Rev. Dr. Kennedy on "The Resurrection of our Lord—a fact." Dec. 14, discussion on "The Best Means for training Nonconformist Village Lay Preachers," opened by Rev. T. C. Page. Jan. 4, lecture by Mr. Henry Richard, M.P., on "The War System of Europe." Mr. George Palmer, M.P., presiding. Jan. 25, lecture by Mr. J. S. Curwen on "Music and Worship," with illustrations. Feb. 8, discussion on "The Free Church of Scotland." Feb. 22, discussion on "The Religious Results to be anticipated from Disestablishment and Disendowment." March 15 and 22, lectures by Rev. R. W. Dale.

#### EPITOME OF NEWS.

##### DOMESTIC.

On Saturday a Privy Council will be held at Balmoral for the prorogation of Parliament from the 24th inst. to January 6th.

The Prince and Princess of Wales have returned from Sandringham to Marlborough House.

Frequent Cabinet Councils have been held during the week, attended by all the Ministers except Mr. Childers, who is in attendance on the Queen at Balmoral. Mr. Bright was absent from Monday's meeting.

Lord Beaconsfield, who has been staying for a few days at the town residence of Mr. A. de Rothschild, is in treaty for the purchase of a London house, having resided at Hughenden since his retirement from office, and is stated to be in excellent health and spirits.

It is now decided that Princess Louise will not return to Canada this winter, but will spend the next five or six months in England. The climate of Canada is pronounced to be too severe for her constitution, which has been much tried by the results of the very bad accident her Royal Highness met with last spring.

Sir Hercules Robinson, Governor of the Cape Colony, will not proceed to South Africa before the first or second week in January.

Mr. Bright was on Monday elected Lord Rector of Glasgow University, in succession to Mr. Gladstone, by a majority of 314 votes over Mr. Ruskin. The numbers were:—Mr. Bright, 1,128; Mr. Ruskin, 814. Mr. Bright had a majority in each of the four "nations."

It is stated Lord F. Cavendish has accepted the post of Chief Commissioner of Works, vacant by the retirement of Mr. Adam.—According to rumour Mr. John Holms will be the new Financial Secretary.

Mr. W. Rathbone, the Liberal candidate for Carnarvonshire, was formally introduced to the constituency at a large meeting held on Monday night at Carnarvon. Mr. Rathbone addressed the meeting, and a vote of confidence was carried amid much enthusiasm.

Mr. Crum, of Thorlebank, a local manufacturer, was on Monday unanimously selected as the Liberal candidate for the representation of Renfrewshire, in succession to the late Colonel Mure.

Speaking at a Caarsity Organisation Conference in Leeds on Friday, Sir Charles Trevelyan, M.P., severely condemned the present system of poor law and charity administration. It was impossible, he said, to gauge the depth and extent of social corruptions engendered by such a system. The main support of the public house was the class which was relieved from all necessity for self-denial by our mistaken administration of poor law and charity. The solution of this problem was to be found in the gradual substitution of wise and discriminate organised charity for the monster evil of out-door relief.

Professor Thorold Rogers delivered an address at Brixton on Friday evening on "The Political History of the House of Lords," his criticisms being very favourably received. The Lord Mayor was to have presided, but he did not attend. A letter explaining the cause of his absence, and his views on the Upper Chamber, was read to the meeting, but it did not quite obtain the sympathy of the audience. His remarks were to the effect that, though opposed to an agitation for the abolition of the Upper House, he believed the time was at hand when some reform must take place to bring it into harmony with the spirit of the age. Professor Rogers expressed a hope that the House of Commons would set to work for the reformation of the Upper House.

The North British Railway Company have given notice of their intention to apply to Parliament for powers to erect over the Tay an entirely new bridge, with a double line of rails, and at a short distance westward of the broken structure.

The operation of Sir S. Northcote's Act altering the scale of probate duties is illustrated by the case of the late Mr. E. MacKenzie, whose personal estate has just been sworn under a million sterling. Previous to the passing of the Act, the stamp duty to be

paid on the probate would have been £13,500, whereas the actual duty paid amounted to £23,750, making a difference in favour of the revenue of £10,250.

The King of Greece has conferred upon Sir Francis Wyatt Truscott, late Lord Mayor of London, the distinction of Commander of the Greek Order of the Saviour, in recognition of the reception accorded to the King on his visit to London. Several of the aldermen are created officers of the Order.

The whole of the printing, together with the supply of the paper, for the Census for England and Wales has been undertaken by Messrs. McCorquodale and Co. (Limited). There will be 7,527,500 householders' schedules, 79,350 numerating books, and 110,000 forms for vessels, the amount of paper that will be required being 57 tons 13 cwt.

A number of gentlemen who are season-ticket holders on the London and South-Western Railway have associated themselves together with the object of obtaining an authoritative decision from a competent tribunal as to the rights both of railway companies and passengers with reference to the system of overcrowding second and third class carriages, which has been a standing cause of complaint. A number of daily passengers by the Metropolitan, Metropolitan District, and London, Chatham, and Dover lines respectively have volunteered assistance to those who are about to take the initiative in the legal settlement of an admitted public grievance.

A meeting of licensed victuallers at Birmingham, on Thursday, passed a resolution condemning the Revenue Act of last session.

Mr. Bradlaugh's defence to the action brought against him by Mr. Clarke for £500 penalty, for illegally voting in a division of the House, has just been delivered, and will be set down for trial during the present sittings; but, owing to arrears of business, it is not likely to be reached till after next Hilary sittings. Mr. Bradlaugh will conduct his case in court himself.

The average price of wheat last week was 4s. 3d. per quarter, or 4s. 4d. per quart lower than during the corresponding week of the preceding year. The average price of barley last week was 3s. 7d. per quarter, or 5s. 6d. per quarter cheaper than during the corresponding week last year. The average price of oats last week was 2s. 5d., or about the same as during the corresponding week last year.

At a Liberal gathering at Oldham on Saturday a letter was read from Mr. Lyulph Stanley, M.P., on the Irish question. He says that Mr. Parnell's agitation may bring back the Tories to office, but cannot redress the wrongs of Ireland, for the strength of Ireland is unequal to a war with England, and Mr. Parnell's agitation leads, if it has any meaning, to that result. He asks the Irish leaders to forget old wrongs, and co-operate henceforward with what is most popular and progressive in English statesmanship.

Mr. Hugh Mason, M.P., speaking at Manchester on Saturday, condemned the Sunday opening of picture galleries in that town, and warned the people to beware of the first inroads upon the English mode of observing the Sabbath. Speaking of other places of amusement, he said if there was a curse on the face of the earth it was the theatres of our cities, the tone of which was year by year becoming more depraved. Some persons talked about purifying the theatres, but they might as well attempt to wash white the skin of an Ethiopian.

Colston's Day at Bristol was celebrated on Saturday. At the Anchor banquet the principal speaker was Mr. Osborne Morgan, M.P., who defended the action of the Government, and in reference to the Burials Act said the opposition to its operation had practically ceased. Speaking on the Irish agitation, the right hon. and learned member said that the Government was determined to preserve law and order. Mr. S. Morley, M.P., made some remarks in reference to the Sugar Bounties question. At the Dolphin gathering, Sir Stafford Northcote expressed a hope that the Montenegrin question would soon be settled; but as to the Greek boundary it was their duty to speak out plainly, and warn the Government and Greece that England would not be carried into a war for the aggrandisement of Greece, without the most serious protest on the part of a large body of people in this country. Referring to the Irish question, he hoped the judicial demonstration would be more successful than the naval demonstration.

At Alloa, Mr. W. P. Adam on Saturday bade farewell to the Liberal Committee of Clackmannanshire. The right hon. gentleman spoke of the great kindness he had experienced for twenty-one years from the constituency. It was to the constituency of Clackmannan and Kinross he owed his present position. If he had done anything for the Liberal party or for the country, he owed it to the electors of the united counties.

A large gathering of Conservatives took place at Bristol on Monday night, on the occasion of the formation of the Junior Conservative Association. Mr. Gibson, late Attorney-General for Ireland, was the chief speaker. He criticised the policy of the Government at length, and, referring to the state of Ireland, said that a reign of terror prevailed in some parts of the country because the existing law was not strong

enough for the emergency. Ignorance as to the state of things on the part of the Government would be inexcusable, and inaction, if they knew of it, would be criminal. The present land agitation appealed to the lowest feelings of greed and cupidity, and its promoters had already been allowed to go too far. He expressed a hope that the land proposals of the Government would be just as well as expedient; if they reduced the value of the land in Ireland, they would be bound, as a matter of fair play and honesty, to compensate the present owners at the expense of the State.

##### FOREIGN.

In the French Chamber of Deputies, on Thursday, there was an extraordinary scene. M. Baudry d'Asson, a Legitimist, having used the most violent language and refused to obey the President, the Chamber adjourned, and the rebellious deputy was carried out by the military guard and placed in confinement. He was released at night. His reactionary friends on the day of his arrest showed themselves very rough. One ducal dignitary, standing on a chair, kicked one of the soldiers on the nose with his boot; and the bishop, who was among them, exhibited pugilistic powers of no mean order. When business was resumed the Chamber passed a vote of confidence in M. Ferry's Cabinet by 280 to 140 votes.

Six young Legitimists, charged with uttering seditious cries and insulting the police on the occasion of the application of the March Decree in Paris, appeared on Saturday before the Tribunal Correctionnel, and were sentenced to various terms of imprisonment, or to fines of £12 and £23. Among the defendants were M. Cochin, who was condemned to one month's imprisonment; and Vicomte Laasus, Vicomte Amelot, and the Marquis Boishebert, who were each sentenced to a fortnight's imprisonment.

The discussion raised by M. Buffet in the French Senate on Monday on the resignation of M. de Freycinet and the expulsion of the unauthorised religious Orders attracted a large audience. M. Buffet said the manner in which the execution of the decrees had been carried out was a crime, a remark which caused great uproar; and he made a personal complaint, because he had been one of the individuals expelled from a monastic house by the police. He charged the Government with desiring to ruin the Catholic Church. To this M. Ferry, the President of the Council, replied, and contended that had M. de Freycinet (whom he described as "the most able of statesmen and the most honest of men") remained in office he would have been compelled to execute the decrees, in order to dislodge the enemies of the Republic, who were lying in ambush behind the congregations. M. de Freycinet next spoke, and explained the causes which led to his resignation. He said that had he remained Minister he believed he would have obtained the submission of the unauthorised congregations. The future belonged to the Republic, but only on condition of pursuing a policy of appeasement and conciliation. The debate was then adjourned.

M. de Foville estimates that, taking into account the indemnity, cost of maintaining the German troops while on French soil, rebuilding, the defeat and trial of the Communists, &c., &c., the war of 1870 cost France £567,658,044.

The birthday of the King of the Belgians was celebrated in Brussels on Monday with the usual demonstrations. The members of the Chambers did not attend the "Te Deum" in the cathedral, the majority having decided to take no part in the ceremony, in consequence of the hostile attitude of the bishops to the Education Bill and their refusal to officiate at the recent Patriotic Fête.

Drunkenness is spreading so much in Germany that a new measure for its punishment and prevention is being prepared for presentation to Parliament.

On Wednesday twenty-six German Socialists left Hamburg for America, on board the steamship *Silesia*. Among the number was the former Member of Parliament, Herr Reimer, who, previous to the ship leaving, made a spirited speech. A considerable crowd assembled to witness the departure.

The Berlin correspondent of the *Standard* says that "the German Crown Princess, in a letter to distinguished personage," censures the anti-Jewish agitation as devoid of all self-respect and respect for others, and contrasts the vulgarity manifested with the dignified silence preserved by the parties affected. Her Imperial Highness refers to the painful impression produced abroad, and hopes for a speedy subsidence of the feeling aroused.

The Italian Chambers met on Monday, when the resignations of Garibaldi and his son were formally announced. The House, however, refused to accept them, and granted the two deputies three months' leave of absence. Among the bills presented to the Chamber of Deputies by the Ministers was that for the abolition of the forced currency.

The sentences on three of the Nihilists condemned to death at St. Petersburg have been commuted to hard labour for life in the mines. Two—Kviatkovsky and Presniakov—will be hanged, the former, it is presumed, specially on account of the Winter Palace explosion; the latter, probably, on account of his armed resistance, entailing the death of one of his captors.

The hopes of a pacific solution of the differences between China and Russia have been considerably strengthened by the announcement that the time for the notification of the Livadia Treaty has been extended for two months. At present the negotiations wear a promising aspect.

According to a Vienna telegram, the Greek Government has resolved to send 26,000 men into Thessaly, and 36,000 into Epirus, keeping in reserve 20,000 more. The Turkish Government, too, is preparing for war.

A Berlin telegram to the *Daily News* states that the Turkish Government has given notice to the Powers that, in consequence of the military preparations of Greece, it is necessary that a formidable concentration of Turkish troops should take place on the Greek frontier. The Porte further states that it will not surrender either Janina or Larissa.

A great meeting of the Austrian-German Constitutional party was held in Vienna yesterday. The largest public hall in the city, capable of containing 4,000 persons, was not sufficiently spacious to contain all who wished to be present. The object of the meeting was to protest against the Federalist tendencies of the Government. Resolutions were passed declaring that those tendencies were a danger to Austrian unity, constitutional freedom, and the progress of the nation.

The panic in Agram has somewhat subsided. Half the town is destroyed, and the damage is estimated at several million florins. One-half the inhabitants are homeless; the well-to-do have left the town, while the poorer classes are encamped in temporary sheds. The greatest panic prevails, but the municipal authorities remain steadfastly at their posts, and work unceasingly to relieve the distress. The Government has sent military engineers and a body of railway workmen to render assistance. In the neighbourhood of Agram two mud volcanoes have been formed, and are in full eruption. Several hot springs have also risen. The first estimate of the loss of life was an exaggeration. Only one person is ascertained to have been killed. Five persons have been severely, and twenty slightly, injured.

Serious disasters have been caused in various parts of Italy by the floods consequent on the heavy rains. The loss of property is reported to be very great, and it is feared there has been some loss of life.

It is stated that the differences between Austria and Servia have been arranged.

A Standard telegram from Candahar states that it is reported from Herat that Ayoob Khan is still bent upon action, but that, although his popularity among the Pathans of Western Afghanistan is undoubted, his hold on the Heratites appears precarious. Some time since a letter was sent from Herat to the authorities at Candahar, signed by the leading Sirdars of that city, offering to seize Ayoob and hold him as prisoner if a small British force would advance and occupy the city. From Ghuznee there comes news that the Ghilzai tribe has definitely pronounced against Abdur Rahman and in favour of the Yakob faction.

Famine again threatens in the North-West Provinces and in Oude. Scarcity is already certain, and, in the opinion of the Calcutta correspondent of the *Times*, Government aid will be necessary for some months in certain districts.

The Standard's correspondent at Urumiah telegraphs that Sheik Abdullah is besieged in a village not far from Urumiah. Sandjbulak has been captured by the Persian troops, who killed or captured a large number of Kurds. The Constantinople correspondent of the *Times* states that on the 8th inst. a Cabinet Council was held at the palace to consider the measures to be taken in view of the Kurdish movement.

A *Times* telegram, dated Durban, Nov. 15, says:—"Four hundred Boers at Potchefstrom have assaulted the sheriff and seized a wagon about to be sold in execution for arrears of taxes. Troops have been ordered from Rustenburg. Suasion having failed, an armed force was the only remedy. The Transvaal Assembly opened yesterday."

A telegram from Cape Town of the 13th inst. says that Colonel Clarke's column has captured Makwassburg. Mr. Welsh and the Europeans at Tsolo have been safely relieved, the Fonds, of Nquiliso, assisting. Umquikela is also friendly. The emigrant Teembus along the Indive and Thomo rivers are in rebellion. Colonel Wavel with a force has moved against them. 8,000 Colonial troops will shortly be on the frontier.

A Melbourne telegram says that Kelly, the bushranger, has been hung.

**GENERAL EXPENDITURE ASSURANCE COMPANY (LIMITED).**—The directors of the General Expenditure Assurance Company (Limited) invite subscriptions for 1,000,000 promissory notes of the nominal value of £5 each, at 5s. per note, beyond which there is no liability whatever. The prospectus states that all notes will participate (until redeemed in the quarterly drawings to be held in each year), and the holder will receive £5 for each note drawn, so that for every £5 received by the company the ultimate return of £100 is guaranteed.

#### GLEANINGS.

JOSH BILLINGS suggests that if a man is on his way to the woods to commit suicide, and a bull suddenly gives chase, the chances are that he will run for his life.

Some wicked Yankee says he has invented a new telegraph. He proposes to place a line of women fifty steps apart, and commit the news to the first one as a very profound secret.

A husband telephoned to his wife:—"What have you for breakfast, and how is the baby?" The answer came: "Buckwheat cakes and measles."

In the following anagram, contributed by a lady, is to be found a happy specimen of the art, and it teaches a valuable lesson:

"Pray tell me where is Christianity?  
Transpose the letters, it's in charity."

**GAINING KNOWLEDGE.**—It takes a while to get used to a woman's ways. When a young husband steals up behind his wife, while she stands at her dressing-case, and suddenly bends forward and prints an unexpected kiss on her lips, he gains the knowledge that a woman holds about a dozen pins in her mouth while she is dressing.

**THE RIGHT MAN IN THE RIGHT PLACE.**—Scene: Grocer's shop in Scotch town: Enter Bailie Smith, who is a publican, and who solicits a renewal of the grocer's suffrage for his return to the town-council. Grocer, shaking his head—"An, na, na, Bailie, I'll never put a man on the bench that should be at the bar!"

**No Fuss.**—A tenant had been dancing all night over the head of his landlord. At six in the morning the latter comes upstairs and complains bitterly of the annoyance. "What annoyance?" asks the tenant. "Why, I haven't slept a wink all night," is the answer. "Neither have I," says the tenant, "and yet I don't make any fuss about it."

**AN IRISH PRIEST NONPLUSSED.**—It is told that at a little dinner party given the other day by one of the few Irish members who has a town residence there was present a parish priest, an important man among the electors, who the hon. member was careful to invite to dinner. Goose appearing in due course, some one asked the rev. and presumably learned father what was Latin for goose. The good man hesitating, the host, jealous for his scholarship, whispered in his ear, "Answer." The rev. man got portentously red in the face and fidgeted in his chair, but made no other sign. The well-intentioned host repeated in emphatic whisper, "Answer, answer." Whereupon the rev. father, turning upon him in uncontrolled wrath, roared, "Answer yourself, sorr!"—*Sheffield Independent*.

**PHOTOGRAPHIC NEBULE.**—The recent announcement by Dr. Henry Draper, of New York, that he had succeeded in obtaining a distinct photograph of the bright part of the nebula in Orion has opened up a new avenue in astronomical research. The details of the achievement have yet to be made public; but the success has been largely due to the new dry processes of photography recently discovered, combined with the well-known skill of that physicist. The dry photographic preparations, which unite the advantages of a luminous action as prolonged as may be desired, with a sensitiveness superior to the wet plates, have given a further extension to photography in general, but especially to the reproduction of celestial objects of luminosity so low as to make no impression on the older plates. It is not difficult at present to take a photograph of the most brilliant parts of a nebula, but some difficulty is yet experienced in taking one which will show all the variations of structure in the glowing haze or embryo world, and until this can be done the full value of the discovery, as illustrating the constitution of nature, will not be attained. Professor Janssen, alive to its importance in the future, advocates the establishment of a great number of observatories devoted to the work of taking nebular pictures. The multitude of nebulae, their secular changes, and the extreme uncertainty of the atmospheric purity, render such a cause indispensable if a complete and thorough knowledge of these gaseous masses is to be obtained. And as if to lose no time, Professor Janssen reports that a beginning has been made at the observatory of Mendon.—*Engineering*.

**DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL—ITS UNQUELLED EFFICACY IN CASES OF CHRONIC COUGH.**—This celebrated Oil has been most extensively and successfully used in the treatment of Chronic Coughs. It effectively corrects the morbid action and deposits of the mucous surfaces of the throat and bronchial tubes, and speedily relieves the irritation which produces frequent and prolonged coughing. Dr. Hunter Semple, Physician to the Hospital for Diseases of the Throat and Chest, writes:—"I have long been aware of the great reputation enjoyed by the Light-Brown Cod Liver Oil introduced into medical practice by Dr. de Jongh, and have recommended it with the utmost confidence. I have no hesitation in stating my opinion, that it possesses all the qualities of a good and efficient medicine. Its taste is by no means disagreeable, and might even be called pleasant. I can fully believe that, from its richness in chemical principles, it is superior in efficacy to many, or perhaps all, of the pale-coloured Oils. I have found Dr. de Jongh's Oil very useful in cases of Chronic Cough, and especially in Laryngeal Disease complicated with Consumption." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsules imperial half-pints, 2s. 6d.; pints, 4s. 9d.; quarts, 9s.; with his stamp and signature and the signature of his sole consignees on the capsule and the label under wrapper, by all chemists. Sole Consignees, Ansar, Harford and Co., 77, Strand, London.

#### News of the Free Churches.

##### CONGREGATIONAL.

The foundation-stone of a new church at Haworth, Victoria, was laid last month by the Hon. W. J. Clarke, M.L.C.

On Sunday last the Mayor of Abingdon—T. Townsend, Esq.—attended Divine service in state, accompanied by several members of the Council.

A bazaar has been held in connection with the chapel at Castle Hedingham, which realised £82, in aid of the funds of the British school.

The sum of £140 was collected on Sunday last, after special services in aid of the funds of the church in Montague-street, Blackburn, Rev. J. Johnston, pastor.

Successful evangelistic services were held last week in the church at Stourport, when addresses were given by Revs. A. Flower, J. Bryant French (pastor), and Geo. Hunswoth, M.A.

We note among the members of the School Board for Swindon (old and new), recently chosen at the first triennial election, the name of Rev. James Chew, late of South Hackney.

Mr. William Anderson, from Edinburgh University and Congregational Theological Hall, has been unanimously chosen to the pastorate of the Church at Newry, Ireland, in room of the late Rev. George Wright.

Rev. J. Mountain and Mrs. Mountain have just concluded a fortnight's successful mission services in the Union Church, Hamberstone-road, Leicester. The congregations were very good, and encouraging results have attended the mission.

Rev. J. Guinness Rogers, B.A., preached twice at Emmanuel Chapel, Cambridge, on the 14th inst. His subject in the evening was "Elijah and Modern Ideas of Jesus Christ," and his audience comprised a goodly number of University men.

A series of special missions conducted by Rev. John Thomas, of Swansea, at Anvil-street Chapel, Bristol, was concluded on Monday evening last. The conduct of the services was characterised by ability and faithfulness, and the results were very encouraging.

Anniversary services have recently been held at Salem Chapel, Great Bridge (Rev. G. Hollier, pastor), when it was stated that during the past year upwards of £400 have been spent in renovating the chapel, &c., and the church and congregation have considerably increased.

At the meeting held at Belvedere Church, on the completion of the first year of the Rev. Griffith Jukes' pastorate, it was stated that the church has made steady progress, and steps are being taken to secure a permanent building in place of the present iron structure.

Rev. G. T. Carr was recognised, on the 9th inst., as pastor of Femberton street Chapel, Sunderland. A. Common, Esq., J.P., presided, and addresses were delivered by D. A. Goddard, Esq., J.P., Revs. S. Goodall, A. Norris, J. K. Nuttall, W. Lee, T. Snell, and G. S. Hall.

Rev. J. P. Perkins, on returning from his wedding tour, was presented on the 11th inst., by the members of the church at Ossett, with an illuminated address and a purse of gold. Revs. H. Sturt, W. T. Moreton, W. Field, E. Craine, J. W. Comfort, and J. Hall delivered fraternal addresses.

Rev. S. J. Green, pastor of Lennox-street Church, Richmond, Victoria, has been compelled, under medical instructions, to take a two months rest in Queensland. The members of the church, after the evening service on the 5th of September, subscribed £50 for the pastor, as a mark of kindly regard.

The newly-elected Mayor of Grantham (G. Slater, Esq.) attended in his official capacity the evening service at the Congregational church, at Grantham, on Sunday last, the 14th inst. He was accompanied by the aldermen, councillors, and many of the principal inhabitants. The preacher was the Rev. G. Rouse Lowden, of Hanwell.

The annual meeting in connection with Twickenham Chapel was held on Tuesday, Nov. 9th, Charles Allison, Esq., presiding. Addresses were given by Revs. E. Price, G. S. Ingram, J. Fane, and G. Walker. An encouraging statement was made with regard to the work of the past year, and a considerable sum promised towards the debt for the repairs of the chapel.

Rev. F. Barclay, who has resigned the pastorate of the church at Burnham, after nearly five years' service, was presented with a purse containing upwards of £100, subscribed by the congregation and friends in testimony of their regard. During Mr. Barclay's pastorate, 45 members have been added to the church, and the chapel has been repaired and improved.

Rev. Stephen Todd has accepted the pastorate of Oxford-street Church, Putney. There is a good building in a very good neighbourhood, and the prospects of the place are very encouraging. During the past fifteen years Mr. Todd has been in Liverpool, where he was well known as the minister of "Raffles' Memorial," and as a willing and able helper in all good works.

The autumnal meetings of the South Devon district of the Devonshire Congregational Union were held on Tuesday, 9th inst., at Dawlish, Rev. G. W. Sharpe, pastor, presiding. Papers were read by Rev. T. Hooper, on "Devotion to Christ, and by Rev. W. H. Jackson, on "Some of our Practical Difficulties." In the evening a public meeting was held, presided over by Thos. Lea, Esq., M.P., and addressed by Revs. C. Wilson, G. B. Johnson, and J. Tucker.

Highbury Church, Bristol, had to regret, during the past week, the removal by death of a prominent member, Mr. D. Parker Evans, who died on the 13th inst., aged 64. Mr. Evans was for many years a member of the Bristol Town Council, and was also a magistrate. "In his public capacity, and personally," says the *Western Daily Press*. "Mr. Evans was highly esteemed, and his death will be lamented outside the circle in which he was best known and appreciated."

Mrs. Bartram, widow of the Rev. J. T. Bartram, on leaving Deal, was presented on Friday last, by about 70 present and past members of a Bible-class which she has conducted for 23 years, with some useful and ornamental articles, in token of their gratitude, accompanied by best wishes for her in her

new home in the neighbourhood of London. The Mayor of Deal (Mr. E. Brown), Mr. J. Roope, J.P., and the Revs. J. L. Brookes, T. Cushing, and N. Dobson, took part in the meeting.

Rev. James Ellis, on the occasion of his third anniversary as pastor of Barnsbury Chapel, Islington, was presented with a purse containing £27, as a token of Christian love and esteem. Rev. Dr. Alison presided over the meeting, at which Revs. F. A. Jones, B. Price, and R. Berry delivered fraternal addresses. It was stated that during the last three years 150 members had joined the church, and £500 had been raised towards the debt, while, after allowing for removals, 250 members were still on the roll-book of the church.

An earnest appeal is made on behalf of the friends connected with Siloh Church, Maesteg, Bridgend (Rev. D. Prosser, pastor). Some years ago, when trade was prosperous, the congregation, consisting exclusively of working men, built a chapel at a cost of £2,750. During a depression of trade which followed, the works in which many of them had found employment were closed, and consequently, instead of reducing the principal debt they have been under the necessity of contracting further liabilities in order to keep up payment of interest. The appeal is cordially endorsed by the Revs. Dr. Rees, Dr. John Thomas, D. B. James, W. Jenkins, E. H. Evans, and Professor Morris, who write—"This case is one of the most urgent and deserving cases we ever knew."

A handsome pulpit of carved oak has just been presented to the Wood-green Church by Mr. Percy P. Hasluck. It was used for the first time on Sunday, Nov. 14, when a sermon was preached by the Rev. W. G. Horder from Nehemiah viii. 4, 8: "And Ezra the scribe stood upon a pulpit of wood which they had made for the purpose. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Curiously enough the suggestion which gave rise to the gift came from a sermon delivered to children on the Parable of the Sower, in which reference was made to the boat-pulpit out of which the great preacher spoke to the people. The sermon appeared in the *Christian World Pulpit* of September 22, under the title of "Words like unto seeds."

Rev. S. B. Driver received a public recognition on Thursday last as pastor of the church at Lowestoft. Rev. John Browne presided in place of E. Grimwade, Esq., J.P., of Ipswich, who, though present, felt unable to occupy the position. A number of friends from Wrentham, Beccles, Haleworth, Saxmundham, and other places attended. Fraternal addresses were delivered by Revs. G. S. Barrett, Dr. Clemane, J. Calvert, A. A. Dowsett, G. Lowndes (Free Methodist), and others. Rev. D. Davies, in the name of the ministers of the Herts Union, presented Mr. Driver with a large Bible, suitable for either study or pulpit; a chapel hymn-book, and a Variorum Bible; the inscription in the books expressed the high esteem in which Mr. Driver is held by the ministers of that union.

George-square Church, Greenock, the scene of the late Dr. Raleigh's first pastorate, and of which his successor, the Rev. J. M. Jarvie, has been the pastor for 29 years, has recently undergone extensive alterations and improvements. The organ has been greatly enlarged and removed to a new gallery behind the pulpit, and thus additional sitting accommodation secured. The centre of the ceiling has been opened up and arched, the old timbers being clothed with fretwork, which gives it a fine appearance. The heating, lighting, and ventilating apparatus have been remodelled, and the whole interior painted and decorated in a chaste style. The schoolroom has also been enlarged, and new vestries and classrooms have been built, the total cost being about £2,000. On Sunday last the church was reopened, when sermons were preached by the Revs. J. M. Jarvie, J. M. Sloan, and Alex. Rattray. The collections for the day amounted to £190.

A thanksgiving meeting, to celebrate the total liquidation of the building debt upon the chapel at Devizes, was held on the 3rd inst., Rev. T. Mann, of Trowbridge, presiding. A report read by Rev. Walter Jones, the pastor, stated that the total cost of the renovation was £1,270; after the reopening and centenary services in 1877, there remained a debt of £300, exclusive of unfulfilled promises. One source of difficulty arose from the fact that the work was commenced at a time when there was great depression in agricultural districts, and in towns dependent on the success of the farming interest. Not only had the members of the church and congregation liberally contributed, but the County Association had rendered valuable aid, and they had been encouraged by generous help from Christians of other denominations. Votes of thanks to the building committee and to the contributors were unanimously adopted.

A short time ago the Congregational churches of Hull formed themselves into a union, with a committee of management, consisting of representatives from each of the six churches, for promoting fraternal feeling and more frequent intercourse with each other, and arrangements have been made for holding a devotional meeting once a month at each church alternately. The first of such meetings was held at Hope-street Church on Monday evening, when there was a large attendance: Rev. James Sibree presided. Mr. John Wright, a deacon of Wycombe Church, gave a brief address; and devotional exercises were conducted by several ministers. Another object of the Union is to endeavour to reduce the chapel debts, which in in several instances are very burdensome. For this purpose it has been resolved to raise £5,000 in three years; and although the matter has only just been taken in hand, it is gratifying to find that more than half the amount has been already promised.

Some three years since the Rev. R. W. Dale, M.A., of Birmingham, opened in the growing suburb of Beckenham a handsome and commodious introductory church, which, after protracted and persevering endeavour, the Congregationalists of the neighbourhood had at length succeeded in erecting. A church, under the pastoral care of the Rev. R. C. Page, was subsequently formed, and a Sunday-school and other agencies started. It is gratifying to learn that, in spite of the difficulties encountered in a neighbourhood so long and so exclusively under Episcopalian and Conservative influence, the success of the movement has more than justified the expectations of its most sanguine supporters. The names of some

seventy members have been enrolled on the church books, while over a hundred children have been gathered in the school. Anniversary services of this church were held on Sunday last, when the Rev. S. C. Gordon, M.A., B.D., of Chatham, was the preacher for the day.

— Rev. Colmer B. Symes, B.A., of Exeter, has accepted the unanimous invitation of the church at Allen-street, Kensington, to become its pastor as successor of the late Rev. Dr. Raleigh. Mr. Symes commenced his studies for the sacred ministry at the Western College, Plymouth, under the late Dr. Allott, and on the removal of the latter to become the President of Cheshunt College, accompanied the teacher whose instruction he highly prized. At the beginning of 1861, Mr. Symes accepted his first pastorate at Plymouth, where he remained nearly eleven years, resigning his charge in order to give his wife, under medical advice, the advantage of a residence in Australia. He held a pastorate at Adelaide from January, 1872, until December, 1875. In August, 1876, he accepted a warm invitation to Exeter, due chiefly to the reputation he had won at Plymouth. At Exeter he has been surrounded by a united and affectionate people. Mr. Symes will enter upon his labours at Kensington on the first Sunday of the new year.

— A *soiree* was held in Kinnaird Hall, Dundee, on the 8th inst., in connection with the first anniversary of the settlement of the Rev. David Macrae. The pastor, who presided, said the church had now between 1,100 and 1,200 registered communicants; they had a Sunday-school with about 400 scholars, musical classes, and a Young Men's Society organised under the name of the Gilfillan Literary Institute, and he hoped they would soon have a church built bearing the same honoured name. To this *soiree* they had invited ministers of all the churches of every name in Dundee—Established Church, Episcopal Church, Roman Catholic Church, Catholic Apostolic, Unitarian, Wesleyan, Baptist, Congregational, Evangelical Union, Free, and U.P.—without regard to difference in doctrine or in ecclesiastical government; and they did so on the principle that those who profess to be followers of Christ, and who profess to be Christians first, and only denominationalists afterwards, should, instead of cold-shouldering one another, recognise their fraternity, and seek earnestly for some basis of practical co-operation in the war against sin and selfishness. Addresses of sympathy were afterwards delivered by Rev. J. Roebuck, Councillor Maxwell, Rev. D. Macrae, sen., and others.

— On Thursday last the Congregational Chapel, Poole, was reopened after complete renovation. The Rev. J. Guinness Rogers, B.A., preached in the afternoon, tea succeeded, and in the evening a public meeting was held under the presidency of John Kemp-Welch, Esq., who was supported on the platform by his two brothers, Martin and James. For several generations past the family of Kemp-Welch has been associated with the Poole church, and the earliest recollections of each of the brothers are in connection with the commodious "meeting-house" which has now been repaved and beautified. On Sunday the pastor, the Rev. Eben Evans, continued the reopening services, and next Sunday the Rev. H. E. Arkell, of Southsea, will conclude them. The expenditure has been £1,237, nearly the whole of which, through the generous help of the Messrs. Welch and the hearty co-operation of the congregation, has been raised; the small amount still remaining will, it is expected, be cleared off next Sunday. These reopening services close the first year of the labours of the present pastor—a year which has been in every respect a prosperous one, being marked by considerably increased congregations, an addition of over 60 to the membership of the church, and an augmented revenue. The Revs. R. Gray, B.A., of Blandford; W. Jackson and G. Burgess, of Bournemouth; W. Houghton, of Christchurch; G. Denham, of Wareham; and others, took part in the public meeting.

— The Congregational chapel at Ponder's-end, Middlesex, was reopened on Tuesday, the 9th inst., when Dr. McAulane preached, and the Rev. H. S. Toms, of Enfield, conducted the devotional service. The circumstances of the case are unusual. For nearly 150 years a Congregational church has worshipped in a building upon the site of the present chapel; but some twelve months ago the ground landlord succeeded in ejecting the congregation upon some flaw in the original lease, which was for three periods of ninety-nine years each. The only available place of meeting was a small and inconvenient schoolroom, and there the services have been held until last week. Recently negotiations were entered into, and the freehold of the land building purchased and put in trust; but this step, along with the payment of the legal expenses incurred in defending two actions at law and the cost of repairing the chapel, has launched the congregation in a debt of nearly £1,500. Towards this amount some £4.0 have already been subscribed in the neighbourhood, including £100 from Mr. Abbott, of Enfield, and it is hoped that when the circumstances are more widely known, much practical sympathy will be evinced towards the people who are doing their very utmost, and their pastor, Rev. R. G. Sargent. Mr. Samuel Morley has also promised help. The reopening services were continued on Sunday last, when Rev. H. S. Toms preached in the morning, and Rev. R. G. Sargent in the evening, to very fair congregations.

#### BAPTIST.

— Special evangelistic services have during the past week been conducted by various ministers at Barnsley.

— Rev. E. Spanton, of Caxton, Cambs., has accepted a unanimous invitation to the pastorate of the church at Dawley, Salop.

— The Rev. W. B. Bliss, of Leicester, has accepted a call to the pastorate of the church at Brattle-lane, Brierley-hill, Staffordshire.

— The Rev. W. J. Dyer, having resigned the pastorate of the church at High Wycombe, has accepted a call to that at Bridgnorth.

— The Rev. Edward Francis has resigned the pastorate of the church at Stogumber, and accepted a call to that of the church at Bridport.

— Owing to ill health, the Rev. A. Smith has resigned the pastorate of the Park-road Church, Esher, and feels it necessary to secure a season of rest before seeking another sphere of labour.

— On Monday evening last Miss M. Farningham

delivered a lecture on "Helpmeets and Hinders," in Stratford-road Chapel, Birmingham, in aid of the chapel funds, the Rev. J. Hulme (pastor) presiding.

— The Rev. W. G. Lewis, who has resigned the pastorate of Westbourne-grove Chapel, has, we believe, received an invitation from the church at St. Alban's, until lately under the charge of the Rev. T. Watt.

— Recognition services connected with the settlement of the Rev. D. Lloyd as pastor of Siloam Church, Machen, were held on Sunday and Monday last week, several ministers of the district taking part in the proceedings.

— The Rev. J. Jones, of Speen, Princes Risborough, has just attained his jubilee in the ministry; and the Bucks Association have collected a fund towards his retirement. He was educated at Newtown, and is well-known throughout Wales.

— A bazaar in aid of the funds for cleaning and painting the General Baptist Chapel, Lombard-square, Birmingham, was held in the Alcester-street schoolroom during this week. Mr. Councillor White presided at the opening ceremony.

— At the anniversary services of the New Whittington church last week (Rev. R. T. Lewis, pastor), it was reported that during the year 48 had been added to the church by baptism, and £165 had been raised towards the enlargement of the schoolroom.

— A special circular has been issued by the committee of the Birmingham Auxiliary to the Baptist Missionary Society, urging upon the churches the importance of raising funds, by congregational collections and otherwise, on behalf of the Jamaica Chapel restoration.

— The anniversary services of the Circus Chapel, Bradford-green, Birmingham, took place on Sunday last, when special sermons were preached by the Rev. J. Knight, pastor. It was also announced that the Rev. Charles Spurgeon would conduct a service on Wednesday following.

— Anniversary services were conducted at Gorton, Manchester, on Sunday last (14th inst.), by Revs. H. Wright, of Grosvenor-street, Manchester, and the Rev. E. K. Everett, resident minister. On the Monday preceding there was a very interesting social congregational tea-meeting.

— At a funeral last week held in the Chapel graveyard of Abercraf, the Rev. Thomas Rees, curate of St. John's Episcopal Church, officiated and read the usual liturgy, this being the first occasion in the locality upon which a clergyman has acted in such a capacity at a dissenting interment.

— For the purpose of obtaining pecuniary support from the denomination in the United States for a few years, of the Baptist Theological Training Institute he has lately been carrying on with success in Paris, the Rev. Dr. Mitchell has just visited America, and returned encouraged with the result.

— After nearly five years of happy and successful work in Cheam, the Rev. R. Rogers has accepted a unanimous call to the pastorate of the church at Ock-street, Abingdon. This step has caused great regret not only to his people but to the town, and county association, of which he was both president and secretary.

— Recognition services in connection with the settlement of the Rev. J. Matthews, late of Wokingham, were held at New Barnet on Sunday and Tuesday, November 7th and 9th. Sermons to the church were preached by Dr. Angus and Dr. Landels. At the public meeting on Tuesday evening, Rev. Dr. Guisbrey, of the Old Testament Revision Committee, and Rev. J. T. Campbell Gullan, of Reading, commended the pastor to the church, and local brethren of all denominations welcomed the minister.

— At a meeting of the congregation at Mansfield-street, Bath (pastor, Rev. J. Baillie), held on Thursday last, under the presidency of the Mayor, Miss Rogers, leader of the choir, was, upon the occasion of her leaving the town, presented with a walnut piano-forte, valued at sixty guineas, in recognition of her past services.

— On Sunday and Monday last recognition services connected with the settlement of the Rev. Dr. Frederick Evans, as pastor of the church at Salem, Maesteg, were held. Dr. Evans was formerly of Franklin, America. Special sermons were preached on Sunday, and at a public meeting on Monday several ministers delivered addresses.

— Dr. Hillier, of Wingrave, Bucks, was presented last Monday evening with an address and beautifully-ornamented and well-furnished walnut writing-desk by his Bible-class, as a small token of its appreciation of his kindness and instruction. Mr. Hillier replied in a pathetic speech, remarking that it was pleasing to know that one's service was acceptable.

— At a farewell meeting held at Exeter Hall, Nottingham, on Tuesday evening last, in connection with the departure of the Rev. E. J. Silverton to London, that gentleman was presented with an illuminated address in a handsome frame, and a purse of gold, as a token of esteem. The Rev. H. E. Stone presided, and several suitable addresses were delivered.

— Recognition services connected with the settlement of the Rev. T. A. Pryce as pastor of the church at the English Tabernacle, Carmarthen-road, Swansea, were held last week. The Revs. A. J. Parry, J. Owen, and the pastor preached. At the public meeting on Thursday the Mayor of Swansea presided, and a deputation from the pastor's former church at Maesteg was present.

— The Rev. W. Wood having resigned the pastorate of Bethel Church, Bradford, was presented with a gold watch and guard, together with an illuminated address, expressing high appreciation of his labours and regret at losing his services. A purse of money was also presented to his wife as a mark of affectionate esteem. Mr. Wood has accepted the invitation of a church at Todmorden.

— We have to record the death of the Rev. S. Blackmore, of Eardisland, Leominster, and formerly of Kington, which event occurred on the 5th inst. at his residence in Eardisland, where he was living in retirement. He had been in the ministry for considerably more than half a century, having commenced his labours from Bristol College in 1819. He was 83 years of age at the time of his decease.

— On Monday last the annual United Prayer and Communion services of the churches connected with the London Baptist Association were held throughout the metropolis, the chief centres being the Metropolitan and East London Tabernacles, the chapels at Westbourne-grove, Camden road, Abbey-road, the

Downs, Clapton, Lower Norwood, Brockley, Cross-street, Islington, Wandsworth, the Grove, Stratford, and Kingston. At Bloomsbury Chapel the services were held on Tuesday. The collections were devoted to the Pastors' Aid Fund.

— The tenth anniversary of the settlement of the Rev. G. W. White over the church at Enfield Town has just been celebrated. In the afternoon and evening two sermons were preached by the Rev. A. G. Brown. Tea was served in the schoolroom. As the debt has been finally extinguished the collections were on behalf of the chapel funds. Since the removal of the encumbrance the building has been renovated and beautified, and taking into account the satisfactory situation, Mr. Brown preached from the appropriate words, "And whatsoever ye do, do it heartily, as to the Lord, and not unto men."

— On Wednesday last week a public meeting was held at Beechen-grove Chapel, Watford, with the object of welcoming the Rev. J. Stuart, late of Streatham, to the pastorate of the church. In the afternoon the Rev. Dr. Green preached; and at the evening meeting the Rev. J. Peters, a former pastor, presided. The history of the cause from 1799 was stated, when it appeared that among its pastors had been the Rev. W. Groser (20 years), Revs. Copley, Edwards, Hull, Hewlett, Baillache, Peters, Best, and the late F. W. Gossdy. Addresses were delivered by the Revs. Dr. Green, W. F. Thorndale, M.A., J. B. Myers, E. Maclean, and J. Hunt Cooke.

— The report of the American Free Baptist Mission in Southern Bengal, as quoted by the current Bombay press, states that the system of self-support has been very generally commenced at Santipore. "The most discouraging feature, however, connected with the efforts towards the independence of the churches is the grave lack of intelligent and hearty interest in the movement on the part of the native preacher, who having all along received their pay promptly from the Mission, do not fancy depending on their own people for a share of it now; looking more to present benefits than to those consequent upon the freedom from foreign cash and control."

— On November 3 a new church was formed at St. Leonard's-on-Sea. Rev. W. Barker, of Wellington-square, Hastings, presided, and the Rev. F. Tucker, B.A., of Camden-road, London, gave an address and offered a dedicatory Prayer. Mr. Barker gave an address on "The Duties of a Christian Church," after which the newly-formed church joined hands and partook of the Lord's Supper. Many of the members of the Wellington-square Church united in the celebration of the Lord's Supper—ten of their number, including two of the deacons, having been dismissed the Monday evening previous to unite with others in forming this new church, who, for the present, meet in Warrior-square Concert Rooms.

— In connection with the church at George-street, Plymouth, the expenditure of about £2,000 is contemplated in the extension of the present school buildings, which are now used for Sunday and weekday schools. On behalf of the fund the Rev. J. W. Ashworth (pastor) on Wednesday evening last week, at a special meeting held under the presidency of Mr. R. C. Serpell, delivered an interesting lecture to a large audience on "The Story of Black Bartholomew's day." The lecture was a sequel to one delivered last season on the Puritans. It dealt with the ejection of the two thousand Scotch ministers in 1662, and described powerfully the privations then endured by Nonconformists.

— On Wednesday the new chapel erected at Shoreham was formally opened by special services. In the afternoon the Rev. C. Spurgeon preached, and in the evening a tea and public meeting was held. It was stated that the church was established in 1870, under the ministry of the Rev. G. White, now of Enfield, and was for seven years subsequently continued by the Rev. J. W. Harrald. In the course of the latter pastorate an iron chapel was erected and used for all incidental purposes. The Rev. C. D. Crouch is the present pastor. Mr. W. L. Paine, of Brighton, presented a site of ground, and new schools were recently built and opened. The chapel opened last week is in the Italian style of architecture, and is now used for Sunday and weekday schools. On behalf of the fund the Rev. J. W. Ashworth (pastor) on Wednesday evening last week, at a special meeting held under the presidency of Mr. R. C. Serpell, delivered an interesting lecture to a large audience on "The Story of Black Bartholomew's day." The lecture was a sequel to one delivered last season on the Puritans. It dealt with the ejection of the two thousand Scotch ministers in 1662, and described powerfully the privations then endured by Nonconformists.

— According to some authoritative and very interesting statistics just issued under the auspices of the London Congregational Union, concerning the religious accommodation provided by the various denominations in the metropolis, it appears that in a certain area comprising 28 Superintendent-Registrars' districts, and having a total of 1,135,937 sittings provided, the Baptists contribute 120,782 out of 53,931, representing the whole of the Free Churches. The denomination is strongest in the south and weakest in the west districts, 44,307 sittings being in the former, and only 15,680 in the latter. The Baptist accommodation has been nearly trebled within the last thirty years. The percentage of increase between 1851 and 1865 was 63, from 1865 to 1880 35.9, or from 1851 to 1880 122.7, the average annual rate of growth being 4.2. This is about four times that of the Congregationalists, Church of England, and Presbyterians, and considerably in excess of every other denomination.

— On Wednesday last week a special meeting of the Central Committee of Pontypool College was held in Crane-street Chapel, under the presidency of the Rev. Dr. Price, of Aberdare, at which there was a numerous and influential attendance. The project of amalgamating Pontypool and Haverfordwest Colleges was introduced by the Rev. Dr. Thomas, of Cardiff, ex-president of the Pontypool Institution, and was discussed at some length. But it was ultimately deemed inexpedient to proceed further in the matter until the scheme for intermediate education in Wales had been completed. Upon the proposal of the Rev. W. Rees (Blasauon), seconded by the Rev. J. W. Lance of Newport, a vote of condonement with the widow of the late president, the Rev. W. M. Lewis, M.A., was adopted. It was decided to invite the Rev. W. Edwards, B.A., classical tutor of Haverfordwest College, to undertake the presidency of the Pontypool Institution; while the gentlemen who have taken the theological charge of the college during the absence of Mr. Lewis were requested to continue their duties.

The Rev. Samuel Hebditch, who, after the stranding of the *Soraia*, had to suffer further delay in reaching Melbourne, owing to boisterous weather, which kept the *Assam* outside the Heads nearly two days, had a cordial welcome on the 16th of September, at Collins-street Church. The assembly, which filled the spacious edifice, was presided over by the Rev. Joseph King, of Sandhurst, chairman of the Congregational Union, who, with earnest and kindly greetings, extended to Mr. Hebditch the right hand of fellowship. Rev. J. M. Strongman, once a fellow-student with Mr. Hebditch at Highbury College; Rev. J. J. Hallay, on behalf of the Congregational churches of Victoria; the Rev. P. Baillache (Baptist), and Mr. W. Bates, one of the deacons at Collins-street, joined in the welcome. Mr. Hebditch, in his reply, said one thing which he enjoyed in Victoria was freedom from those inequalities which exist in the old country, owing to the State having taken hold of, petted, and favoured one particular part of Chr. st's Church. In Victoria they were free from such inequality, and, consequently, all the churches could display the qualities of the true Church, working shoulder to shoulder, foot to foot. On the following Sunday morning, Mr. Hebditch preached his introductory sermon to a crowded congregation, taking for his text Romans xv. 32, "That I may come unto you by the will of God, and may come to you by refreshment."

MR. SPURGEON.—After an enforced absence extending over two weeks, Mr. Spurgeon was able to preach at the Tabernacle on Sunday. During his sermon in the morning, Mr. Spurgeon remarked that the translators of the present version were very correct. He did not know what the new version would be like, but to beat the old one the revisers would have to rise early and sit up very late. Our present version suited him very well; and he found that whenever scholars disputed some rendering, the old translators had the best of it.

#### BIRTHS.

CLUNES.—Nov. 13, at 93, George-street, Edinburgh, Mrs. J. Clunes, of a daughter.

DUFF.—Nov. 11, at York House, Twickenham, the wife of the Right Hon. Mountstuart E. Grant Duff, M.P., of a daughter.

YONGE.—Nov. 10, at Broxley Vicarage, Dunmow, the wife of the Rev. Denys Nelson Yonge, of a son.

#### MARRIAGES.

ADAMS—WALLIS.—Nov. 10, at Brookley-road Chapel, Brockley, by the Rev. J. T. Wiggin. Henry, only son of Mr. Henry Adams, of Malvern House, New-cross, to Rose, fifth daughter of Henry Wallis, of 21, Brookley-road, New-cross.

CARPENTER—AUSTEN.—Nov. 10, at the Congregational Chapel, Marden, by the Rev. J. H. Goodman (brother-in-law of the bride), assisted by the Rev. A. T. Palmer (pastor); Joseph, eldest son of Mr. C. Carpenter, of Cadmore, Bucks, to Elizabeth, second daughter of Mr. W. Austin, of Little Piddington, Marden, Kent.

PINSENT—BRIDGMAN.—Nov. 9, at the Congregational Church, Newton Abbott, by the Rev. J. Bellicks, Mr. George PinSENT, of Ware, Barton, Kinstleton, to Miss Clara Bridgeman, of Ash-hill-grove, Torquay.

#### DEATHS.

BANKS.—Nov. 8, at Scarborough, Yorkshire, of typhoid fever caught while performing her duties, Anne Eliza Albert, (Nurse Anne), the Institution for Nurses, York, aged 30, loved by all who knew her, and most deeply regretted.

CORKE.—Nov. 9, at St. Peter's Park, after eight years' suffering, Theresa Huntley (Tinny), only surviving daughter of Leighton Huntley and Charlotte Virginia Corke, aged 16 years.

COLLINS.—Nov. 9, Esther Collins, beloved wife of Jos. Collins, Cuby Cottage, Tregony, Cornwall (late of Camberwell), in the 6th year of her age. Friends please accept this intimation.

HARDY.—Nov. 6, at Union-grove, Clapham, Thomas John Hardy, aged 75, for upwards of 40 years in the Secretary's office of the present and three previous Archbishops of Canterbury, esteemed and respected.

JACKSON.—Nov. 12, suddenly, at High Bank, Green Walk, Bowdon, near Manchester, Gertrude, the beloved daughter of Stanway and Elizabeth Grace Jackson, aged 14 years.

MARYON.—Nov. 1, Sarah Phoebe, third daughter of John Maryon, of 9, St. John's-park, Upper Holloway, entered into rest.

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